أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

My English proficiency is just to pass an Subject "English" in 1978-1979
So Just to understand ignoring the way of explanation and improve it.

As I recall my memory. I found those Arabic notes with my friend who was a Civil Engineer. in 1989 or 1990. I found those notes very useful. I decided to learn Arabic in those days. Why.? - I Learned nearly 42 Subjects ; ventill this time including Math, Physics, Chemistry, Biology. agriculture, English, Machine drawing Machine Design. Physchology, Beminen Management. and many many more. Just for This Purely Temporary Life. As soon as Human being died, and This body will be the earth worms food, Convent in to nitrogen and Phosphorus, Dust back to Dust. Befre this time

فلولا اذا بلغت الحلقوم .....

والتفت الساق بالساق .....

Just for دنائے الیٰ and to understand Word of اللّٰہ سبحانہ وتعالیٰ, Holy QURAN, and Hadith Mubaraka Let Learn Just one Subject "Arabic" for Hereafter. in those days I get Photostate copies and Transfer to my Personal Diaries. I Still consider my self the Student of Arabic, and islamic knowledge of Primary Stage. There are many books available in Market, But Speciality of those notes is that After telling the rules. There is a detail discussion of analysis of those rules. Thirst of Student is satisfied. I Lost those Diaries for many years, But found.

والاخرة خير وابقى

فلنكتبنه حبة حبة

اصول علم اصلاح کی جواب دہی میں حاصل کریں

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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LESSON NO 1 IS JUST INTRODUCTION

* نصب AND جر ARE ALSO CALLED · Genetive & Accusative

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★ There are many ways to Describe Arabic words IN ENGLISH

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۲۶-۳-۲۲

01-01-99

خیرکم من تعلم القرآن وعلمه

بسم اللہ الرحمن الرحیم

O ALLAH be Praised Complete this Proscct For the HOLY Service of AL-ISLAM: Ameen:

PREFACE

1:- There are only two ways to Learn the any Languge of World. No-1 is that learn this language from the Childhood in the society of the Same language. People or, after Childhood any time when that Person Live in the Same Society.

No-2 To Learn the new languge by understanding all the Rules (Gramatic) with the help of that Persons mother Language. 2 Tasks are very important to Learn the new language with the Rules and of GRammer - This is also called Teaching technique(طریقہ)

No-1 We try our best to collect a lot of words in our mind of the Same language

NO-2 To learn the correct method to use these words:

1:- for the increment of the treausure

Method:

NOTE) BASIC CONCEPTS AND TERMINOLOGY OF URDU IS ALSO INCORPORATED TO IMPROVE URDU OF

of these words we Provide some words and their meanings in every Lesson. So that Students Learn there words and use them in the exercises But the treasure of words and meanings for learning the rules are not enough as compare to the whole TREASURE OF WORDS. Thats why in every schools and collegs, a book is read as a reader, Except Rules and Grammer.

Our advice for students For such Purpose is that, they Study daily Two (۲) of Holy QURAN with its *translation and They are learn the words and meaning of those two RAKOO.S (۲ع) By this method they shall gradually increase the treasure of WORDS.

1:3 we arrange the rules of language. ie (Grammer) for teaching the Words (الفاظ) According to their correct use. It is a matter of intrest that First a language is came into existise then after it when we have to need of, we arrange the rules of (Grammer) this language. There is not a single chance (concept SPRANTO) that first we arrange rules (Grammer) and after it a new Language will came into existence That why. There are thousands of languages in world, but only very few languages whoes rules are arranged Translation of Pickthal is recommended

(2)

This is why, because there is no need of those remaining languages. And this is the main cause that the rules of the languages never getting within ones grasp to all the WORDS of that language. But definitly a very few words are in Exception. This problem is with every language. difference is only some time with a Language a few words and some time with another language. a lot of words.

When the People of diffrent languages want to Learn the new language according to the teaching method. That is the time to realize to arrange the rules of that Language (Grammer), This Situation is came into existence only for two Causes.

No 1 :- is that a Nation of a different language took Political victory and Power on other Nations of different Language. and the language of the Superior nation is decided as Govt language. And the Public of inferior nation is Forced to learn the Govt language.

No 2 is that a language is a language of the literature of a RELIGION or a religious book. And For the direct approach to the Actual Source (sher) of the Dogmas and or never Perfectly (Satisfyes) rule All words

And fellow of that religion and some times non fellowers to the Direct approach

STUDENTS SO THAT They will Learn URDU ALSO Because A Large part of ISLAMIC Literature is in URDU

Revealed Law of that religion. There persons (followers and non followers) want to learn the new language. Arabic language have both qualities Arabic language have been accepted as a goverment language of the Major civilized area of World* and still it is current language in many countries on the same position or status. And Arabic is the language of Second largest religion according to Population of World. Because HOLY QURAN is revealed in this Language. And the collection of AHADITHS compiled firstly in this language. And thats why Arabic is among those few languages of the world whose rules are arranged. And those rules are arranged in such affection and work hand, so that the experts of Languages are forced to accept that ARABIC IS the most Scientific language of the world According to rules or GRAMMER.

* For Centuries

Its mean that the forms of exceptions from the rules are negligible. That, why after learning the rules of the Arabic learning of Arabic is comparatively more easy. → method

understanding

1:5 The basic rule to arrange the rules of every language of world is normally Same. which is that

Attachment
friendship.

To distribute all the meaningful words or Parts of Speech of the language in different ~~languages~~ ~~Parts~~ Groups as such Style so that a Single word of this language is not out of this Grouping. The grouping of words or distributed Speech is called Kind of Kalma (کلمہ) or Part of Speech.

The writers of Grammer of different languages distributed the words of languages in different methods. For example in Arabic, URDU or English this distribution is in Three dimensions. Its mean that every word is NOUN VERB or PARTICLE or Letter (اسم، فعل، حرف) in English language Parts of Speech are 8 (eight). But one matter is definite that NOUN (اسم) and VERB (فعل) are main and Permanent Parts of Speech.

The Some experts of Grammer decided that Remaining Parts of Speech are further Parts of one of these (3) Parts of speech NOUN (اسم), VERB (فعل), PARTICLE (حرف), But Some experts decided that remaining Parts are separate Kind of Speech (الگ الگ قسمیں).

For example in URDU ARABIC, and PERSIAN. PRONOUN (ضمیر) and Adjective (صفت) are Counted as NOUN (اسم) But

in English Pronoun (ضمیر) and Adjective (صفت) are counted as Separate Pants of Speech.

16 The actual Problem faced by students to learn any language, According to teaching method, is to use the words according to correct method, And in this case the correct use of Noon, ف ا and Verb (فعل) has main importance, because those (اسم، فعل) are most using words of every language.

For The correct use of VERB (فعل), the (Tables), (جدول) Persons (ضمیر) the Forms of Verb in different Tenses, and Noun of action (مصدر) and Resembling (مشتق) are learned by students,

For example in Persian (فارسی), for the correct use of verb it is very important to know the Masdar (مصدر) (Noun of action) and (مشتق) (MUZARE) are to be learned and and declension Tables (گردان) are learned by heart. In English language student would very hard for many years to repeat the forms of verb and tenses. The Part of Grammer (صرف) which deal with Formation of VERB (فعل) and (گردان) the correct use of (فعل) in the Sentense is called Science of Conjuction (علم نحو). However the correct use of Noun (اسم) is an important

Part of Science of Syntax (علم النحو)

1.2 In our religious institutions the education of Arabic is normally started by the discussion of VERB (فعل) which has some benefits But we shall start our lessons from the discussion of NOUN (اسم), In the favour of this method we can say that ALLAH be Praised also educated Hazrat Adam Alaih. Salaam. first of all the Knowledge of NOUNS (علم الاسماء), Except it there was a lot of research and experiments were done on this Problem in Nadwa-TuL-ULAMA and the result was that, we can get comparatively better results to stant the Arabic education from the discussion of NOUN (اسم), However if we stant Arabic education From the discussion of VERB (فعل), then Aaccording to Maulana Manaazar Ahsan Gilani, This is ~~like~~ an enample like a student Practising to Pull a bucket from the well, However water will drawn out or not, Its mean that Student repeats again and again Tables of VERB (ماضی، مضارع), But he never saw Purpose of this trouble and he never realize that he is learning a new language, opposite this methed if we stant the Arabic language

from the discussion of NOUN (اسم), then from the begning student takes intrest and this intrest stands firmly and continously.

The student feels it work-hard very purposeful when he learns identification and practice of RAFA - (رفع), NASAB, (نصب) and JARR (جر) and Rules of Compounds and Sentences of NOUN (اسم کے قواعد اور ترکیب). After few days he is in position to make small sentences of Noun (اسم کی جملہ) and he is in position to understand the most important quality of Arabic language THE VOWELS (اعراب) He understands EFFECT on change of motion in words, and after the completion of every new lesson he realize that he is learning and getting some knowledge and this situation is the main cause to stand firm his intrest,

Better results are received to adopt this method of learning in QURAN academy during recent last few years.

1:A For the correct use of NOUN (اسم) it is very important ~~that~~ to know that the Singular (واحد) Plural (جمع) masculine (مذکر) femenine (مؤنث) common noun (اسم نکرہ) Proper noun (اسم معرفہ) and the rules of different case of NOUN of that language

For example the Rules of Non factual feminine (غیر حقیقی مؤنث) are not same in every language. Aeroplane and moon are talked (or considered) as masculine in URDU. But in English aeroplane and moon are talked as feminine Sun and Rabbit are talked as feminine in Arabic But in URDU they are talked masculine.

That's why it is very important that we should use verb correctly as well as the correct use of Noun.

The correct use of noun normally in every language and particularly in Arabic firstly four factors are Noun are checked and after checking it is very important to use the Noun according to the rules In this case There will not a single mistake in use of Noun.

Those four factors are as follows

(i) Case (جر)
(ii) GENDER (جنس)
(iii) NUMBER (عدد)
(iv) KIND (قسم)

According to the Rules of language the Special case, Gender, Number and Kind, ~~case~~ are required at the time of using (Noun) in the Sentence.

We are starting our lessons from the cases of Noun as well as discussing the four factors.

But before it, it is very beneficial to repeat the definition of Noun - اسم, Verb, فعل and Letter حرف,

NOUN ... اسم ... It is a word or speech(لفظ) by which the name of a Person, Place or a Thing or its quality (صفة) is appeared,

For example: رجل (man) محمد (A Particular name) كتاب (Book)

Except it, a word or speech is also called Noun اسم in which meaning, There is a sense of doing work But There is not a tense (Sense) out of three Tenses Like Present Past or future

For example: ضرب to Beat ذهب (to go) شرب to Drink

Please note that all those Noun are called مصدر (masdar) or noun of action. And (مصدر) is always Noun. اسم.

VERB ... فعل ... Verb is a (word or) speech by which the (لفظ)

The doing of a work or happening of work is appeared and There will definitly be a Tense. Out of three tenses, Present, Past Future(ماضی، حال، مستقبل)

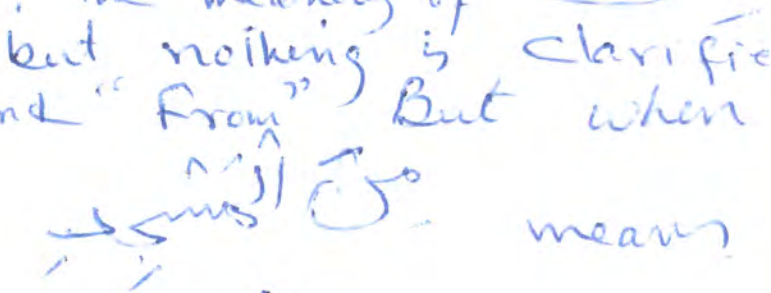
For example :- ضَرَبَ "He beat"

ضَرِبَ He invect,

يَشْرَبُ, He drinks or He will drink

PARTICLE(حرف) :- A word on a speech which needs another word for the explanation of it, meanings.

Its means that the Sense of this word is not clarified untill another Noun or Verb is attached with it

EXAMPLE :- The meaning of is "From", but nothing is clarified by only word "From" But when we say  means

(From the mosque)
Now the matter is clarified

Same as a Word عَلٰی (on)
and عَلٰی (on horse)
اِلٰی (untill) (towards)
اِلَی السُّوْقِ (towards Market)
(untill ... ket) or

24-01-99

CASE OF NOUN

حالۃ الاسم

When a Noun is used in any language for conversation or in writing that this noun must be used in one case out of 3 cases definitely there is not any fourth case (No.1) Noun is used in this Sentence as a subject (فاعل). It's mean that it is in Nominative case (حالۃ الرفع) or (No:2) This noun is used as objective case (حالۃ النصب) or (NO:3) This noun is used as Adjunct (اضافۃ) or contact (تعلق). This case is called Possessive (حالۃ جر) case. In English this form of noun, during the use in Sentence, is also called case (حالۃ).. (Nominative, objective and Possessive)

30-1-99 Also in Arabic These three cases of Noun are used in the Sentences. These are called حالۃ الرفع، حالۃ النصب، حالۃ الجر or briefly we can say "رفع، نصب، جر"

It is to be noted that the Noun (اسم) which is in case of رفع is called مرفوع (MARFOO) and the Noun which is case of نصب is called منصوب (MANSOOB) (Accusative - منصوب). And the Noun which is in case of جر is called مجرور (MAJROOR) (GENETIVE). Likewise we can easily understand the case Noun in the Arabic Grammer with help of

*1 NOMINATIVE ..

URDU GRAMMER and ENGLISH Grammer
The difference is only IDIOMATICALLY NAMES(اسماء الاصطلاحیہ). It is very important that we shall Learn the Arabic IDIOMS(اصطلاح العربیہ) by understanding the following terms and table.

S.NO	LANGUAGE	CASE	CASE	CASE
1	ENGLISH	NOMINATIVE	OBJECTIVE	POSSESSIVE
2	ARABIC	حالۃ رفع	حالۃ نصب	حالت جر
3	URDU	حالت فاعلی	حالت مفعولی	حالت اضافی

2:2.: Nouns of few Languages are Changed a Little bit, when those Nouns are are used in different cases. Although in few Languages there (there) is no any change in the Nouns,
for example in English when we say
1.: A boy came.
2.: I saw a boy
3.: A boy's book

The word "boy" is used in these above sentences in Nominative case (حالۃ الرفع) objective case (حالۃ النصب) and possessive case "حالۃ الجر" But there is no change in the form of word boy. But if we use the Pronouns (ضمائر) instead of word

"Boy" Then there Will be Changes
Now we shall say

1.: He came.
2.: I Saw him.
3.: His book
Likewise forms of Pronoun (ضمیر)
are changed in different cases
of *URDU Language
for example from "وہ" (he) to in
"اُس" (Him) " "
From "میں" (I) to "مجھ" (me)
"میرا" (mine)
But change in the form of Noun is
Very Year..
For Example: When we say
① Nominative case لڑکا آیا ①
② Objective case میں نے لڑکے کو دیکھا ②
③ Possessive case لڑکے کی کتاب ③
Hence in Nominative case (حالۃ الرفع)
word "لڑکا" is used. But in objective
case "حالۃ النصب" and in Possessive
case "حالۃ الجر" it is changed in the
word "لڑکے" and if we say
"لڑکا کی کتاب" Then it is wrong
Please note that, also in URDU
few Nouns whose are ending on
"الف" or "ی" are changed in
this style (above), otherwise Normal

*: WORDS OF URDU ARE JUST FOR INTRODUCTION OF URDU.. FOR STUDENTS

Nouns are not changed in the Previous style. [URDU SENTENCE FOR INTRODUCTION OF URDU WORDS]
for Example. عورت آئی (AURAT AAE)
(woman came)
② میں نے عورت کو دیکھا (Mein ne aurat ko Dekha)
(I saw a woman)
③ عورت کی کتاب (Aurat ki kitab)
Woman's book
Hence there is not any change in above three cases in the word عورت

8.2.99 2:3 Now Listen carefully that it is a very strange quality of Arabic that it's 80% to 85%. Nouns, are such type of Nouns who change a different form in the "حالۃ الرفع, حالۃ النصب and حالۃ الجر" Its mean that the quality which is in the Pronouns of English and URDU, is same as well as in the most Nouns of ARABIC

2:4.. From this point You may think that than Arabic will be very difficult Language in which we shall Learn 3 Nouns or words instead of one Noun. But don't worry on the base of that idea. In fact A word is to be learn from a noun Because the Changes (according to the rules) is

being existed only in the Last Part of the word at the time of using the Noun in the Arabic Language.

For Example if a Noun is consisted on 5 letters then there will no change in first 4 letter likewise a Noun consisted on 3 letters then there will no change in first 2 letters. But only the method of reading of last letter will change. for example in Nominative case, objective case and Possessive case word boy is changed simultaneously

وَلَدٌ ، وَلَدًا ، وَلَدٍ

In Arabic Language the change in the Last Part of word is called "اعراب" "ERAAB". Because This is often showed by the change in the vowel Points "حرکات" ، فتحہ ، ضمہ ، کسرہ

ـَ ، ـُ ، ـِ

thats why normally to impose vowel Points is wrongly called "اعراب". the correct word (to impose vowel Points) is called شکل (Shakal) formation In Arabic. And the sentence on which all vowel Points are imposed is called "مشکول عبارت" (MASHKOOL EBARAT) formed

Sentence)

The actual meaning of "اعراب" is that to read or write the movement of the Last Part of word according to rules.

Please note that the meaning of case of Noun is actually the (اعراب حالت) Diacritical cases whose are 3 means.

رفع ، نصب ، جر.

Nominative objective Possessive and every Noun at the time of using in the Sentense is definitly

مرفوع ، منصوب ، مجرور

21-2-99

Nominative, Accusative, Genetive,

We have read that in Arabic approximately 80% to 85% Nouns are such type of Nouns. Who Change their Last Part i.e [Last Part of word] in three case رفع، جر، نصب.

"معرب" MOARAB The Noun Who accept this change [Change in the Last Part of word], in three cases is called معرب MOARAB

In Arabic rules The normal method for the recognisation of the "اسم معرب" is that at the Last Letter of the Noun There

Is Tanveen "تنوین" thats mean in the

RAFA CASE __ Two پیش ـٌ
NASAB CASE __ Two زبر ـً
JARR CASE __ Two زیر ـٍ

Some examples of the change in the last letter of اسم معرب are as follows

CONJUGATION OF DECLINABLE NOUN

"تصریف اسماء المعرب مع معنی"

Nominative case	Meaning	objective case	Possessive case
مُحَمَّدٌ	The Name of our Holy Prophet	مُحَمَّدًا	مُحَمَّدٍ
رَسُوْلٌ	Massenger	رَسُوْلًا	رَسُوْلٍ
شَيْءٌ	Thing	شَيْئًا	شَيْءٍ
اٰيَةٌ	Sign	اٰيَةً	اٰيَةٍ
جَنَّةٌ	Garden	جَنَّةً	جَنَّةٍ
شَهْوَةٌ	wish	شَهْوَةً	شَهْوَةٍ
بِنْتٌ	Daughter	بِنْتًا	بِنْتٍ
سَمَاءٌ	SKY	سَمَاءً	سَمَاءٍ
سُوْءٌ	Evil	سُوْءً	سُوْءٍ

2:7 we hope that you have noted from the above examples that

(i):- In Nasab case حالت نصب, on which Noun There are two فتحہ ـً, An الف is extended at the Last Part of the Noun (rule). For example. To write, from مُحَمَّدٌ to مُحَمَّدًا is wrong but مُحَمَّدًا is to be written Same as

From كِتَابٌ to كِتَابًا

and from رَسُولٌ to رَسُولًا

etc, (ii):- There are two exceptions in this rule. first is that if a word is ending on the Last Letter at rounth ۃ (ۃ مُدَوَّرٌ) means (گول تائے مربوطہ) (TAA-E-MARBOOTAH). Now on this word when we need to impose two فتحہ ـً Then there will no addition of "الف". For Example, from جَنَّةٌ to جَنَّتًا is wrong But it is written جَنَّةً and from رَحْمَةٌ to رَحْمَةً. Please note that word the word بِنْتٌ is not ending on round ۃ, but on Long گول تائے مبسوطہ (ت) (TAA-E-MABSOOTAH). that's Why this exception is not applied and the at time of imposing two فتحہ in حالت نصب objective case we add an "الف"

(iii):- Second exception is that if a Noun is ending on "همزہ" with الف and واؤ. There will be no addition

of الف and واؤ, There will no addition of الف at the ending Part of the word. for Example

From سَمَاءٌ to سَمَاءٍ

From سُوْءٌ to سُوْءٍ

But the word شَيْءٌ is ending on همزہ (ء) But because there is not any الف or واؤ is before But "ی" that's why we add "الف" when When we impose two فتحہ Its means from شَيْءٌ to شَيْئًا

2: 8. The remaining 15% to 20% Nouns of Arabic are not "معرب" (DECLINEABLE) but mostly in those Noun, there where will be no change in the Last Letter of word. But these Nouns Just changes two forms. Its means in Nominative Case (حالۃ الرفع). These Nouns have a Separate form. But in objective Case (حالۃ النصب) and in Possessive case (حالۃ الجر) these Nouns have the Same form. These Nouns are called (اَسْمَاءِ غیر منصرف) (SEMI DECLINEABLE) (SEMI INFLECTED) NOUN) (Which does not accept TANWEEN) (Those type of Nouns does not observe all rules of inflection That's why they are called (اسماء غیر منصرف) and all remaining Nouns are called (اسماء منصرف). In Arabic few enamples

of (اسماءِ غیر منصرف) are as follows.

This is 100% like the example which we have used in URDU [The use of word "لڑکا" in the nominative case] which changed as word "لڑکے" in objective case but remain "same" in the possessive case as word "لڑکے"

(ii) —; only one "Pesh" ـُ is imposed on the last letter of اسماء غیر منصرف (N-R-N) Non Rebellious Nouns in the Nominative case (حالت رفع) and one Zabar ـَ is imposed on the last letter in the objective case حالت نصب and one ZER ـِ is imposed on the last letter in Possessive case حالت جر

This rule [addition of one ا] is specified only in the case of Two Zabars ـً.

REMEMBER .: Always A Tanveen [ـٌ, ـٍ, ـً] will never be imposed on the last letter of اسماء غیر منصرف (N-R-N)

M:10 Now you will definitly be thinking that by which technique we know that which Noun is NON rebellious غیر منصرف and which Noun is "منصرف"

Infact matter is that there are some ruler for (N-R-N) which we shall study INSHALLAH in the last lessons, At this time our method is that we shall point by a word "Ε" before N-R-N

Now at this stage Please consider those Nouns as (N-R-N) whose are told by us. And do not impose Tanveen ـٌ , ـً , ـٍ on them N-R-N in any case. and write these Nouns by ـُ , ـَ and ـِ in ـِ's, ـے and ـَ cases.

Please also note that in Arabic Names of Women, cities and countries are N-R-N

P.11 There are Some Rear Nouns in Arabic language who never accept any change in Three cases of ـِ's ـے and ـَ and always same in Three cases. These Nouns are called مبنی اسماء Mabni Nouns They have no any Rule. Our method for these Nouns (مبنی اسماء) we shall Point a "⌐o" before them in the Vocablury ⌐Ital. These words are Mabni. There are Some enample as follows.

THE DECLENSION OF SOME MABNI NOUNS WITH THERE MEANING

(Basic)

Nominative case	Meaning	objective case	Possessive case
هٰذَا	This (Masculine)	هٰذَا	هٰذَا
اَلَّذِیْ	which (Masculine)	اَلَّذِیْ	اَلَّذِیْ
تِلْكَ	That (Feminine)	تِلْكَ	تِلْكَ

which

EXERCISE - NO - 1

To make declension (گردان) of Noun from the following NOUNS. A word "ع" is Pointed before the N-R-N and word "ف" is Pointed before MABM Nouns. So that you should keep in your mind and make declension گردان according to (the nature of Nouns). And also learn the meaning of the words

WORDS	MEANING	WORDS	MEANING
ثَوَابٌ	Reward	مَسَاجِدُ "ع"	Plural جمع
نَفْسٌ	Soul	مَكْتَبٌ	Desk
عِمْرَانُ "ع"	A name	هٰؤُلَاءِ "م"	These People
سَيِّئَةٌ	Evil	جِدَارٌ	Wall
مُسْلِمٌ	Muslim	يُوْسُفُ "ع"	A name
اَلَّتِيْ "م"	Who (Feminine)	شَمْسٌ	Sun
مَاءٌ	water	مَدِيْنَةٌ	city
بَابٌ	Door	كُرْسِيٌّ	Chair
مِرْوَحَةٌ	Fan	ثَمَرٌ	Fruit

GENDER

3 The first factor is the case of Noun [Which is discussed in the last Chapter] out of 4 factors which are important at the time of considering of a Noun for the correct use in the Sentense.

The second factor in the discussing of Noun is GENDER (جنس) According to Gender there are only two types of Gender in Arabic. [and also in every Language). It (Noun) will masculine or it will be discussed in a Sentense as in a manner Like a male is being discussed OR a noun will used as a Feminine.

In every Language the rules of Masculine and feminine are not same. A word is spoken in a language as a Masculine. but the same word is used in other Language as Feminine.

For example in English word "SHIP" and "MOON" are spoken as feminine. But "SHIP" and "MOON" are used as masculine (in URDU). that's Why for Learning of every new Language. It is very important to Know How to use correctly. Masculine and feminine of this Language.

3:2 The Scholar's of "SYNTAX" علم النحو Searched that there is no Specified rules for the recognition of Masculine

But there are definitely some Symbols for the recognition of Feminine. Which are called Symbols of Feminine (علامات تانيث). that.s Why students need to Keep in mind the Symbols of Feminine at the time of deciding the GENDER of every Noun at the time of using these Nouns in a Sentence If there is any Symbol of Feminine then it is used as feminine. otherwise it is declared as MASCULINE, The Methods for the recognition of Feminine are as under.

3:3:- First Method is that concentrate Your mind on the meaning of word if it is for a real Feminine مونث حقيقة (MONNUSS HAQEEQAT) It.s means that there is a Masculine (MALE) in the Comparison of that FEMININE for Example in the comparison of اُمْرَأَة (woman) There is رَجُل (MAN) and for the comparison of اُمّ (mother) There is اَبْ (FATHER) etc. etc

Then this word is definitely Feminine Those Nouns are called مونث حقيقة REAL FEMININE

NO.2 Second method is that watch this word carefully if there is any Symbol of FEMININE علامات تانیث These Symbols are Three and every Symbol will in the Last Part of Noun "ۃ"

(i) "ۃ"

(ii) "ۃِ"

(iii) "ۃٌ" These

Its means if any Noun is ending with three Symbols, Then this word is considered as "IMAGINARY FEMININE"

"MONASS-E-QIYAASEE" "مونث قیاسی"

3:4 :- Now understand this matter that the words those are ending with round "ۃ" are considered as feminine "مونث" (Garden) جنۃ

For Example :- They are used as :- feminine in Arabic and ALSO طلوۃ there is a General rule for Making (PRAYER) the most words FEMININE that IMPOSE a فتحہ (ZABAR) ـَ on the Last letter of a Masculine "مذکر MUZAKKAR" and add a round "ۃ" - FOR EXAMPLE

FROM كَافِرٌ TO كَافِرَةٌ

Male- Disbeliever — Female Disbeliever

and حَسَنٌ to حَسَنَةٌ

Good-or-beautiful - Good-beautiful
(Man) Woman

Please note, that only few words are Excepted (مستثنیٰ) from this rule for Example

خَلِيفَةٌ (Caliph)

عَلَّامَةٌ (Scholar)

Although there is a round 'ۃ' is in the Last Letter of words. But these words are used as Masculine (مذکر)

(ii) Second Example of Feminine is ـــاءُ it is Called الف ممدودہ ALIF-E-MAMDOODA

The Nouns who are ending or the Nouns in which the الف ممدودہ is on the last letter of word. These noun's are also considered as Feminine, for Example حَمْرَاءُ (RED)

Please note that the Nouns who are ended with "الف ممدودہ" are SEMI-DECLINEABLE (اسماء غیر منصرف) that why they are ended with ـُ (DHAMMAH) instead of TANWEEN ـٌ, and Third Symbol خَضْرَاءُ (GREEN)

(iii) Symbol of Feminine (علاماتِ تانیث) is ی, which is called (الفِ مقصورہ) ALPH.E MAQSOORAH. The Nouns who are ended by this (الفِ مقصورہ) are considered as FEMININE. for Example.

Please note that nouns ended by the الفِ مقصورہ never accept any changes in three cases of Nominative (رفع) Objective (نصب) and Possessive (جر). That's why these used in different vowel conditions (حالاتِ اعرابی) - is Like the NON DECLINEABLE Nouns. (اسمائے مبنی)

بُشریٰ Big Woman

عُظمیٰ Great woman

3:5 There are many nouns who are neither real Masculine nor Feminine. There is any Symbols of Feminine علاماتِ تانیث The decision of Gender of these Nouns. are depend upon the style of talking of the People of Same Language. The Nouns who are talked by the People of Same language as Feminine are called Traditional FEMININE (مؤنث سماعی) For Example The word "SUN" is actually neither Masculine nor Feminine For example in URDU Speaking People they used word (سورج) SUN as Masculine. that why the word سورج (SUN) is Masculine in URDU.

However Arabic speaking people talk شَمْس (SUN) as feminine thats why in Arabic word شمس (SUN) is Traditional Feminine (مونث سماعی) (because those Arabic Grammer book, notes came from Indian Subcontinent thats why a Lot of examples of URDU) A very interesting Example is that the People of DEHLI (CAPITAL OF INDIA) talk word دہی (DEHEE) (YOGURT) as a Masculine Like دہی کھٹا ہے (DEHEE KHATTA HAI) (YOGURT IS SOUR), However the People from LUKNOW (CAPITAL OF U.P) talk word دہی as Feminine Like دہی کھٹی ہے DEHEE KHATTI HAI) (YOGURT IS SOUR).

Thats why the word دہی is Traditional feminine (مونث سماعی) for the People of LUCKNOW. Now There are few words given as under which are talked as feminine in both URDU and Arabic Language. You have to Learn the meaning of these words by heart and also remember that they are traditional feminines

سَمَاءٌ	(SKY)	اَرْضٌ	Earth
رِيْحٌ	(AIR)	حَرْبٌ	war
نَارٌ	FIRE	نَفْسٌ	SOUL

12-3-99

In the Last chapter we have Practised the conJuction (تعریف) (in URDU) of NOUN. Then there were 3 Forms of one word, But Now There 3 forms of Masculine and 3 Forms of Feminine. So Now There are 6 Forms of a one Noun. But there are only 3 forms of Traditional feminine. Because There is no Masculine of traditional Feminine. The Example is as under

	Nominative رفع	Objective نصب	Possessive جر
M	كَافِرٌ	كَافِرًا	كَافِرٍ
F	كَافِرَةٌ	كَافِرَةً	كَافِرَةٍ
M	حَسَنٌ	حَسَنًا	حَسَنٍ
F	حَسَنَةٌ	حَسَنَةً	حَسَنَةٍ
F	نَفْسٌ	نَفْسًا	نَفْسٍ

Traditional Feminine — M - Masculine مذکر, F - Feminine مونث

EXERCISE - NO. 2

Learn the meaning of following Nouns and make Conjuction (تعریف) of noun. Masculine and the Feminine are given togather. in the case of traditional Nouns and the Nouns whose are traditional Feminine (مونث سماعی) There

12-3-99

" " is a " س " is written before them
You have to form the feminines of remaining Nouns. Please read the words from Top to bottom

أَخٌ	brother	صَادِقٌ	True, Honest
أُخْتٌ	Sister	كَاذِبٌ	Liar
فَاسِقٌ	Evil-doer	مُطْمَئِنٌّ	Satisfied
قَبِيحٌ	Ugly	اَلَّذِي (م)	which one (M)
دَارٌ (س)	House	اَلَّتِي (ف)	which one (F)
كَبِيرٌ	Big	طَوِيلٌ	Tall
صَغِيرٌ	Small	قَصِيرٌ	Short
هٰذَا (م)	This (m)	بَاكِسْتَان (ع.س)	Pakistan
هٰذِهِ (ف)	This (F)	عَيْنٌ (س)	Eye, well
حُلْوٌ	Sweet	نَجَّارٌ	Carpenter
جَيِّدٌ	Fine	خَبَّازٌ	Baker
جَهَنَّمُ (ع.س)	Hell	خَيَّاطٌ	Tailor
عَرِيسٌ	~~Bride~~ Groom	سُوقٌ	Market
عَرُوسٌ	Bride		
شَدِيدٌ	Hard		

M = Masculine
F = Feminine
For

CH·NO·4 27-3-99

NUMBER. "عدد"

4 In other languages there are only two types of Nouns according to Number

For one → Singular or ALone
واحد مفرد

FOR [Two or more than two] - Plural 'جمع'

But in Arabic Plural is started from 3 and a separate Noun or Verb is used for 2. The Person [(صیغہ)(MOUD) (SEEGHAH)] for 2 is called تثنیہ (TASNIAH) 'DUAL'. It means that there are 3 Kinds of Nouns in Respect of Number in Arabic language.

SINGULAR واحد "WAHID"
DUAL تثنیہ "TASNIAH"
PLURAL جمع "JAMAA"

There are few rules for making (forming) Plural and Dual from Singular. we shall study those Lesson in this LESSON

THE RULE FORMING DUAL From Singular

Please keep in mind always that whether a Noun is Masculine or feminine. The Rule for forming Dual 'تثنیہ' is Same which is that.

"In the Nominative case (رفع) A فتح FATAH (ـَـ) is imposed on the last letter of Singular noun and an ا (ALAPH) and (نون مکسورہ) NOON-E-MAKSOORAH (ـِـ) is added

For Example

From مُسْلِمٌ to مُسْلِمَانِ

(one Muslim) (Two Muslims)

and From مُسْلِمَةٌ to مُسْلِمَتَانِ

(one Muslim woman) (Two Muslim women)

However in the NASAB (نصب) objective and (JARR - جر) Possessive case "A FATAH فتح ـَـ is imposed on the last letter of Singular Noun (اسم) and after it a یائے ساکن (YAA-E-SAAKIN) (ـِـيْـ) and نون مکسورہ (NOON-E-MAKSOORAH) ـِـيْنِ

FOR EXAMPLE:-

from مُسْلِمٌ to مُسْلِمِيْنَ

one muslim man (Two muslim men)

مُسْلِمَةٌ to مُسْلِمَتَيْنِ

one muslim women Two muslim women

few Examples are as under

SINGULAR واحد	DUAL تثنیہ		
	رفع	نصب	جر
	ـانِ	ـيْنِ	ـيْنِ
كِتَابٌ	كِتَابَانِ	كِتَابَيْنِ	كِتَابَيْنِ
(A book)	(two books)	(two books)	(two books)
جَنَّةٌ	جَنَّتَانِ	جَنَّتَيْنِ	جَنَّتَيْنِ
Garden	2 Gardens	"	"
مُسْلِمٌ	مُسْلِمَانِ	مُسْلِمَيْنِ	مُسْلِمَيْنِ
one muslim man	two "	"	"
مُسْلِمَةٌ	مُسْلِمَتَانِ	مُسْلِمَتَيْنِ	مُسْلِمَتَيْنِ
one muslim woman	two "	"	"

ق: ۳

KINDS OF PLURALS

4-4-91

There are two Kinds of Plurals in Arabic Language

(i) جمع سالم Jama Salim [Perfect Plural]

(ii) جمع مكسر Jama Mukassar [Broken Plural]

In جمع سالم (Jama Salim) the Singular word is existed as it was

واحد (Singular) تثنیہ (Duat)

ات and few letters are added at the end part of the singular word, as in English normally "S" or "es" are added at the Last Part of word

For Example

Boy — Boys
Glass — Glasses
Fox — Foxes etc

But same as in English For Some (Nouns) Words Plurals are not formed according to the rules of "S" or "es" But also in a slightly different method.

For Example

Sing		Plural
He, She		
It	—	They
His	—	Theirs

Same as in Arabic جمع (Jama Salim) is not always formed from Singular Noun, But few Plurals of Nouns are formed in such manner that whether the order of the Singular are Scattered

or Completely Changed [every letter]

For Example

	Sing		Plural
From	عَبْدٌ (Slave)	to	عِبَادٌ (Slaves)
and From	اِمْرَأَةٌ (woman)	to	نِسَاءٌ (women)

They are called جمع تكسير (Jama Mukassar) The meaning of تكسير is Broken, Because in the جمع تكسير the order of letters of Singular is broken, Thats why they are called جمع تكسير (Broken Plurals) Now we have to understand the Rule of Formation of جمع سالم Jama Salim (Perfect Noun).

But before it Please keep in mind that (both) the rule for the forming of تثنية (Tasniah) Dual of Masculine and Feminine are Same But Rule for the forming جمع سالم for masculine is different and for feminine is different.

RULE FOR FORMATION OF جمع مذكر سالم*

(Perfect Plural Masculine)

In the جر case a Pesh ـٍ

Perfect Plurals (Mas:)

is imposed on the last Part (letter) of the Singular noun and after it a واؤ ساکن (Waao Sakin) and a نون مفتوحہ (NOON-E- MAFTOOHA) [its means (ـُوْنَ)] is added

For Example

From مُسْلِمٌ to مُسْلِمُوْنَ

Muslim Muslims

However in the جر and نصب cases to impose a Zer ـِ on the last letter of Singular and after it a یائے ساکن (YAA-E - SAKIN) and نون مفتوحہ (NOON-E-MAFTOOHA) means (ـِيْنَ) is added

For Example

From مُسْلِمٌ to مُسْلِمِيْنَ

Muslim Muslims

Few examples are as under

SINGULAR واحد	PERFECT PLURAL M* جمع مذکر سالم		
	جر	نصب	رفع
	ـِيْنَ	ـِيْنَ	ـُوْنَ
مُسْلِمٌ Muslim	مُسْلِمِيْنَ	مُسْلِمِيْنَ	مُسْلِمُوْنَ Muslims
نَجَّارٌ Carpenter	نَجَّارِيْنَ	نَجَّارِيْنَ	نَجَّارُوْنَ Carpenters
خَيَّاطٌ Tailor	خَيَّاطِيْنَ	خَيَّاطِيْنَ	خَيَّاطُوْنَ Tailors
فَاسِقٌ Bad man	فَاسِقِيْنَ	فَاسِقِيْنَ	فَاسِقُوْنَ Bad men

RULE FOR FORMATION OF جمع مونث سالم

(Perfect Plural Feminine)

In رفع case a word [اٰتٌ] is added after Noun However in نصب and جر cases WORD [اٰتٍ] is added. * Masculine

1 Please note that if تائے مربوطہ Taa-e-marboota ۃ is as last letter of Singular feminine noun (واحد مونث اسم)

But few are اسماء غیر منصرف (Semi inflected Semi Declineable) There are simple recognisation is that the nouns are معرب "Who has two تنوین (69) on the Last Letter of Noun, and the nouns are غیر منصرف (Semi inflected) who has one تنوین on the Last Letter of Noun.

4:7) صورت اعراب" (SOORAT-E-ERAAB)
(THE FORM OF DIACRITICAL POINTS)

It is suitable for us that we shall (in one step) Revise in our minds all five forms of "اعراب" (Change of vowels. فتح. ضمہ کسرہ ـَ، ـِ، ـُ on the Last Letter of any Nouns), before we start the exercises of this Lesson

	صورت اعراب FORM OF DIACRITICAL POINTS			Which Type of NOUNS Considered in this Form
	رفع	نصب	جر	
	NOM:	OBJ:	POSS:	
i	ـُ	ـَ	ـِ	جمع مکسر ۔ واحد ۔ معرب MOARAB - SINGULAR - BROKEN PLURAL
ii	ـُو	ـَا	ـِی	جمع مکسر ، واحد غیر منصرف Semi inflected SINGULAR BROKEN PLURAL
iii	ـَانِ	ـَیْنِ	ـَیْنِ	ONLY DUAL (تثنیہ)
iv	ـُوْنَ	ـِیْنَ	ـِیْنَ	ONLY جمع مذکر سالم Perfect Masculine Plural
v	ـَاتٌ	ـَاتٍ	ـَاتٍ	ONLY جمع مونث سالم Perfect Feminine Plural

In the above table first two (2) forms of Diacritical Point (مُوَرِّث اعراب) are called as اعراب بالحرکۃ (ERAB-BIL-HARKAH), because this change in زبر, زیر and پیش (Vowel Points) However Last 3 Diacritical Points (مُوَرِّث اعراب) are called اعراب بالحروف (ERAB-E-BIL HAROOF)

(4:8) When we made Pardigm (تصریف) (گردان) in Last chapter then there were only 6 Forms of one Noun But Now we have to made جمع, تثنیہ, واحد (singular, Dual, Pluval) that's why Now there will be 18 forms of one Noun, However there will be No Masculine of ~~Noun~~ the Non Real Feminine and there will be No Feminine of NON REAL Masculine, that's why both have only 9 Forms for Example we have a word مُسْلِمٌ

(i) we have to ~~also~~ made also its Faminine that's why we shall make 18 forms of this word

(ii) Second word is کِتَابٌ This is a Non real Masculine مذکر غیر حقیقی, Another word is جَنَّۃٌ which is مونث غیر حقیقی Non Real Feminine, Please note for کِتَابٌ and جَنَّۃٌ only 9 Forms are Possible:

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It has no famenine, thats why there will be only 9 Forms. and its جمع مکسر (Broken Plural) is كُتُبٌ

Third Word is كِتَابٌ. It is Non Real Faminine. It has no Masculine, thats why it has only 9. Forms,

(Pardigm) (تصریف)

The declension (گردان) of these three word is as under

		حالت جر Nominative case	حالت نصب objective case	حالت رفع Possessive case
مذکر Masculine	واحد Singular	مُسْلِمٌ Muslim man	مُسْلِمًا "	مُسْلِمٍ "
	تثنیه Dual	مُسْلِمَانِ Two Muslims	مُسْلِمَيْنِ "	مُسْلِمَيْنِ "
	جمع Plural	مُسْلِمُونَ more than two m	مُسْلِمِينَ "	مُسْلِمِينَ "
مونث Faminine	واحد Singular	مُسْلِمَةٌ Muslim woman	مُسْلِمَةً "	مُسْلِمَةٍ "
	تثنیه Dual	مُسْلِمَتَانِ Two Muslim women	مُسْلِمَتَيْنِ "	مُسْلِمَتَيْنِ "
	جمع Plural	مُسْلِمَاتٌ (more than two muslim women)	مُسْلِمَاتٍ "	مُسْلِمَاتٍ "

حالت جر	حالت نصب	حالت رفع		
كِتَابٍ	كِتَابًا	كِتَابٌ	واحد S	مذکر غیر حقیقی NoN Real Masculine
كِتَابَيْنِ	كِتَابَيْنِ	كِتَابَانِ (One Book / Two Books)	تثنیہ D	
كُتُبٍ	كُتُبًا	كُتُبٌ (M.T.T. Books)	جمع P	
جَنَّةٍ	جَنَّةً	جَنَّةٌ (Garden)	واحد S	مؤنث غیر حقیقی NoN Real Faminie
جَنَّتَيْنِ	جَنَّتَيْنِ	جَنَّتَانِ (T- Garden)	تثنیہ D	
جَنَّاتٍ	جَنَّاتٍ	جَنَّاتٌ (M.T.T. Garden)	جمع P	

EXERCISE - NO. 3 (a)

Q: 9 Form Faminine of following words and make the declension نمونہ of Noun (اسم) :

(i) مُؤْمِنٌ beleiver (ii) مُشْرِكٌ Idolater

(iii) صَادِقٌ (True)

(iv) كَاذِبٌ Liar (v) جَاهِلٌ ignorant

(vi) عَالِمٌ scholar

EXERCISE -No. 3- (B)

Following words are Non Real Masculines (مذکر غیر حقیقی) Learn meaning and (جمع مکسر) Broken Plurals

then [Form make] the declension (گردان) of Noun

Singular	Plurals
مَسْجِدٌ (Mosque)	مَسَاجِدُ
ذَنْبٌ Sin	ذُنُوبٌ
نَهْرٌ Canal	اَنْهَارٌ
قَلْبٌ Heart	قُلُوبٌ
مَقْعَدٌ Bench	مَقَاعِدُ
رَأْسٌ Head	رُؤُوسٌ
وَلِيٌّ SAINT	اَوْلِيَاءُ

P T O

EXERCISE-NO-3-(C)

Following words are Non Real Faminine Learn their meanins. And the جمع مکسر (Broken Plurals) are Given after the words Except those, all words are Formed as جمع سالم Perfect Plural Iten Make declensions گردان of all اسماء (Nouns)

أُذُن — أُذُن
EAR

آيَة
Sign

سَيِّئَة

سُوق
Market — أَسْوَاق

رِجْل — أَرْجُل
Feet

بَيِّنَة
A clear Sign or Proof

سَيَّارَة
Motor (Car)

CH-NO. 5

NOUN IN RESPECT OF KIND

KINDS OF NOUN

[اسم بلحاظ وسعت]

Q:1

Noun, There are two kinds of Nouns due to widness

i) اسم نکرہ (ISM-E-NAKRA)

(COMMON NOUN)

ii) اسم معرفہ (ISM-E-MARFA)

(PROPER NOUN)

COMMON NOUN-: اسم نکرہ

A Noun which is used for common ~~Noun~~ Place Person or thing is called Noun

For example in URDU language we say

ایک لڑکا آیا

(A boy came)

Now here WORD لڑکا is ~~Noun~~ Common Noun - boy

In URDU There are Some Symbols For common Nouns,
For example,

کوئی, ایک, کچھ, کچھ, کچھ

Any one Some Some Some

etc

چند
few

And a suitable Symbol is upposed with Common Nouns

However except it in English Language WORD "THE" is Symbol of Proper Noun
in English WORD BOY is common Noun and its means is any boy,,
"THE BOY" How ever when we say it is a Proper Noun and its means the SPECIAL Boy which is in the mind of ... i.e. PePole who are talking or the boy which has been discussed before in Conversation

Q:٢ Symbol of common noun in Arabic

mostly
in ARABIC A TANWEEN (ـًـٍـٌ) is existed on the last Letter of Common Noun
FoR example, the Arabic translation of MAN (Any man)

رَجُلٌ ، رَجُلًا ، رَجُلٍ

A common Symbol of Proper Noun is that, " A لامِ تعریف LAAM-E-TA AREEF) (Laam of explanation)

آلْ is added in the begning of Common Noun and and TANWEEN تنوین on the Last ~~Ra~~ Letter ـَ ـًا finished

FOR example

The translation of "THE MAN" is

رفع نصب

اَلرَّجُلُ ، اَلرَّجُلَ ، اَلرَّجُلِ

20-8-19

Q.1 There are many kinds of Common Noun (اسمِ نکرہ) But at this stage you need not learn all those kinds; In this respect Please note two main or basic rules

1:- The Noun which is not Proper Noun is declared as common Noun

2:- mostly a Tanveen ـٌ ، ـً ، ـٍ is imposed on the last

Letter of Common Noun (عام اسم) only few counted words are expected from this rule

few Nams are Proper (خاص اسم) due to the name of a Person, but a Tanveen ـً, ـٍ, ـٌ is existed on the last Letter of the word.

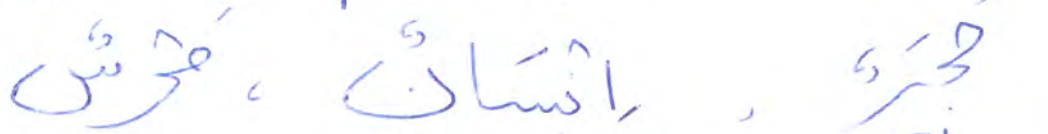
For example:-

and there is no difficulty to differentiate between them

Except those there are only two Kinds of Common Noun whose are commonly used. Please Keep in your mind

NO. 1 اسم ذات :- Noun of Person. It is the name of (Kind of) a Living or Non Living thing

For example —:



Horse Human being Stone

NO. 2 اسم صفت :- **ADJECTIVE**

Adjective is Noun which show the quality of a word (Noun)

For example

For Example :-

نَصْلٌ ، طَيِّبٌ ، حَسَنٌ

Easy Pure Good (Good - beautiful)

etc, etc

d-999

ii :- At this time Please keep in mind the 5 Kinds of Proper Noun (اسم معرفہ) (ISM-E-MARFAH)

i :- اسمِ عَلَم (Banner Noun, (ISM-E-ALAM)

The word used for the recognisation of Person Noun ذات (ISM-E-ZAAT) As its (Person Noun) Name is called علم (Banner Noun)

Actually the meaning of عَلَم is (FLAG or Banner)

For Example, To recognise a Human being كَاوِدْ

and to recognise a city كَنْدَاوْ ، بَغْدَادْ ، كَاوِدْ

Here are كَاوِدْ and بَغْدَادْ and كَنْدَاوْ علم

iii :- اسمِ ضمیر (PRONOUN) (ISM-E-ZAMEER) :-

The words who are used for the

Place of any name are called Pronouns (ضمیر).

For Example :- never we say

Hamid came from college and Hamid was very happy.
However we say

Hamid came from college and **HE** was very happy.

4 5-9-99 Here the word **HE** is a Pronoun because it is used for the Place of word Hamid That why it is PROPER NOUN Thats why all اعلام (ZAMAA-ERS) (Plural or ZAMEER) are PROPER NOUNS In Arabic Examples of Pronouns are

هُوَ HE , اَنْتَ You , اَنَا I etc

اسم اشارہ (ISM-E-ISHAARAH) (HINTED NOUN)

The words who are used to hint any thing are called اسم اشارہ

For Example : هٰذَا This-m , ذٰلِكَ (That-m)

Please Keep in mind that when a thing is hinted, then Now this thing is not common But Now it is a special, Proper thing Masculine

That's why all اسمائے اشارہ (ASMAA-E-ISHAARA) are ~~Pronoun~~ ProperNoun

(۱۷) موصول

For Example :- الَّذِیْ which one M, الَّتِیْ which one F

all اسمائے موصولہ (ASMAA-E-MOSOOLAH) are Proper noun ۔

۲۰ معرف باللام (Proper with LAAM)

Its mean it is made Proper Noun with "LAAM" "ل" when

When we have to use a common Noun as a Proper Noun then we impose An الف لام (ALAPH, LAAM) before the word "اَلْ"

which is called لام تعریف (LAAM-E-TAAREEF) (LAAM of 'Admiration)

For Example The mean فَرَسٌ is any horse

But the meaning اَلْفَرَسُ one special horse

special man اَلرَّجُلُ

(۵۵) We shall very carefull (about few rules) at the time of imposing لامِ تعریف (اَلْ), when we want to make a Proper noun from the common noun. At this stage Please keep in mind only TWO RULES and the remaining rules will introduce in the subsequent chapters.

ISL RULE-: When we impose لامِ تعریف اَلْ before a common noun then this will cancell its Tanveen ـٌ, ـٍ, ـً

For Example

رَجُلٌ

اَلرَّجُلُ

There is a Tanveen on the last letter of the words, But when we read these words as معرفہ (Proper) Then these words will

اَلرَّجُلُ , اَلرَّجُلَ

Now Tanveen on last letter is cancelled and now only one Pesh ـُ is existing, This is a basic and firm rule, Thats why always, Keep in mind that there will never be a Tanveen on مُعَرَّفْ بِلَامْ (Proper with LAAM)

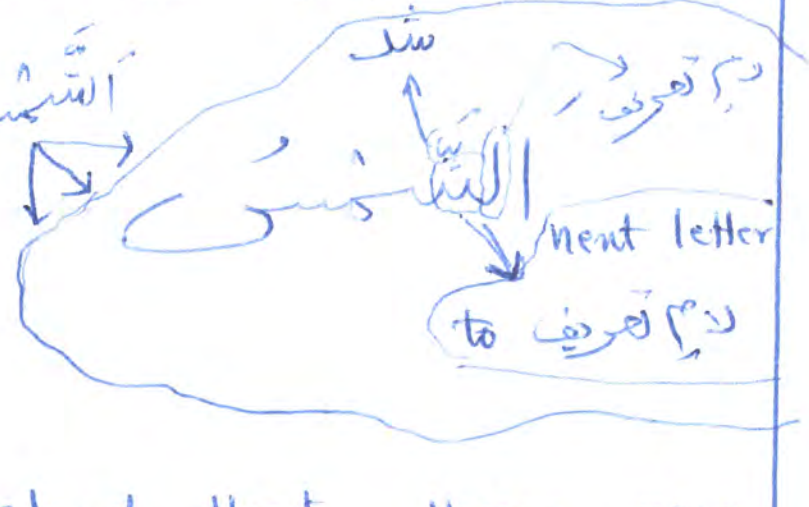
2nd RULE -: You have noted that in few words we read معرفہ of لامِ تعریف with JAZM ـْ

on ل ْ

For Example

However Sometimes we Ignore لْ تعریف and contacted قَمَرٌ with direct the next Letter of لْ and impose a شَدّ ّ on this next letter

For Example → اَلشَّمْسُ



please understand that there are few words whose are started by some letters in which the rule of اَلْقَمَرُ is applied

All those letters are called حُرُوفِ قَمَرِی (HAROOF-E-QAMARY) and the letters in which the rule of اَلشَّمْسُ is applied are called حُرُوفِ شَمْسِی. You have to learn by heart that which letter is قَمَرِی and which is شَمْسِی. This is a very easy method, Please write all the Arabic ALPhabets on one Paper, then underline all letters from ا to ب, then before those ث and after

them ( ) are underline. All those letters are حروف شمسی and the Remaining all letters are حروف قمری

Please Keep in mind that the above rule is not actually the rule of Arabic Grammer. However it is rule of Arabic TAJWEED, But it is very important to Know this rule for correct writting and Speech of Arabic Language.

Q:4

In the Paragraph 2:9, ۲:۹ (its mean the ninth paragraph of 2nd chapter) we have Studied that all N-R-N are not accepting ZER " ـِ " in the JARR CASE

For Example :- In Nasab case أَنْشَادِيْ will convent in أَنْشَادِيَ But in JARR CASE it will not أَنْشَادِيَ But will Remain أَنْشَادِيْ

Now there are two exceptions in this rule

1ST -: When N-R-N آیا یہ غیر منصرف (Non Rebellious Noun) is then it will accept ZER ـِ in JARR CASE For Example أَنْشَادِيْ will أَنْشَادِيَ in Nasab case and in JARR case

It will

اَلْمَشَاهِدِ

كُتُبٌ ذُهَبٌ دُفُوْعٌ

اَلْمَشَاهِدُ اَلْمَشَاهِدُ اَلْمَشَاهِدُ

and we shall study 2nd exception in the subsequent Chapters

EXERCISE-NO-4

Now make the 36 Forms of the all the words given in the Exercise- No. 3A. Its means 18 common nouns and 18 Proper nouns, and except it all the words given in Exercise No. 3B. 3C, Now make all the forms of common, and Proper Nouns, And also the Declension of Noun

26-12-99

:- COMPOUNDS -:

مرکبات

4. In Paragraph NO. 1.8 we have Studied in respect of the correct use of Noun. first we have analyse the four factors of Noun. then we use it according to rules thats why we have understood in the Last chapters that what are those related four factors, And we have excercised a Little bit in respect of those retated four factors. our all Previous excersise were consisted on the (Alone, single, simple) (مفرد) words. The meaningfull Compounds and Sentences are came into existence, when those single words gathered. Now our Subsequent chapters are all about those Compounds. Thats why we Shall exercise in this Chapter. 7 writing gatherly two words.

4.2 Before we introduce more concepts it is very important to keep in mind that the concept of مفرد (MUFRID) is used in two senses **No.1** -: When we are discussing the Number factor of any noun then this word "واحد" "Singular" is accepted as "مفرد" in the comparison of واحد and "تثنیہ". But mostly this word مفرد is used in the

Sence of جملہ

NO-2.: in other side when we discuss a single word in the many words of a Sentence or a Compound then it is also called جملہ And here we used the word جملہ in the above Sence, Now before the exercise to write two جملہ words Gatherly It is Suitable that we should understand few matter about Compounds and its Kind.

4:4 The Contact of two or more than two MUFRID جملہ word is called ترکیب TARKEEB (NARRATION), And their addition is called "Compound For Example -: "SEA" is a MUFRID and DEEP is a MUFRID But when we Gathered these two MUFRID WORDS, Then the new Gathered WORD is a meaningfull Sentence: "DEEP SEA"

It is called Compound.
Basicly it is divided into two Kinds

i) مرکب غلط Faulty Compound

(ii) جملہ Sentence:

4:4 Faulty Compound is a Compound By which we never Know any Predicate خبر, by Listening it, we can not understand any order

And there is not any expression of any wish. But the matter is Semi Understandable

for Example :-

سزائے الیم A hard Punishment

There are many Kinds of faulty Compounds

(i) :- مرکب توصیفی MURRAKAB-E-TOSEEFI
Qualified Compound

(ii) مرکب اضافی MURRAKAB-E-AZAAFI
Relative Compound

(iii) مرکب جاری MURRAKAB-E-JAARI
PrePositional Compound :

(iv) مرکب اشاری MURRAK-E-ASHAARI
Indicated Compound
Hinted :

We shall study the details and the rules of all those compounds in the Subsequent Chapters

6:0 When we Know a Predicate or any order or the expression of a wish by the Compound of two or more than two words Then this Compound is called a SENTENCE 14-12-95

For Example :-
when we say

Mosque is spacious.

اَلْمَسْجِدُ وَسِيْعٌ

In this Sentence we know the Predicate (خبر) about mosque that it is spacious.

or we say, "Hold the book" in this Sentence there is a order about, the book.
Holding
same as in this Sentence :

"O our Creature Please forgive us"

In this sentence there is expression of a wish.
Those all are Sentences
There are two Kinds of Sentences

(i) جملة اسمية : Nounous Sentence
(ii) جملة فعلية : Verbous Sentence
The recognisation of those Sentences in Arabic is very easy.

O: If a Sentence is started by Noun it is called جملة اسمية, Nounous Sentence.
O: if a sentence is started by Verb is called جملة فعلية Verbous Sentence. According to concepts of Grammer Sentence is also called كلام

A correct Compound

6:6 Before to understand the method of writing gatherly two or more than two مفرد words. Please consider the following Sentences

صَادِقٌ وَحَسَنٌ

one true and one handsome

اَلصَّادِقُ وَالْحَسَنُ

True and handsome

In the first Sentence و is being read separately. But In the second Sentence 'و' is being read with اَلْحَسَنُ : for understanding this cause Please understand this rule, The word on which تنوین (Laam-of-Admiration) is imposed is to read in contact with next word. and in this form the شکل of تنوین (which is mostly called الف) is existed in writting but ignored in reading that is why the زبر (vowel) of zabar is removed from it

Thats why it is wrong to write or read وَ اَلْحَسَنُ But however This will be written or read وَ اَلْحَسَنُ

Please Keep in mind that the "ء" which is Ignored in reading at the time of contacting with first word is called همزة الوصل (Hamza-TuL-wasal)

That's why همزة of ابن / son ,

(woman) امرأة / , اسم / name , and تعريف

are all همزة الوصل

6.7 In this respect for understanding second rule Please Keep Your attention on these two Sentences

صادق أو كاذب

one True or one Liar

الصادق أو الكاذب

True or Liar

In the first sentence it is not important to contact "أ" to the next word.

That's why it is on its orignal condition and the Jazam ◌ْ of أو is remain existed But in the second Sentence it is important to contact "أ" with to next word because there is

ـْ is imposed on ـُ
Thatswhy a zer ـِ is replaced on the JAZam of the ـُ of ـُوْ

Its rule is that if the last letter of first word before ـْ is silent (no, zabar, zer, Pesh), then mostly it is contacted with next word by imposing ZER ـِ)

Please Keep in mind that only the word ـُوْ is excepted from this rule
A Zabar is imposed on the NOON "ن" of ـُوْ and then contacted to the next word.

For Example مِنَ الْمَسْجِدِ
From Mosque

EXERCISE-NO. 5

6-s Learn the meaning of following words and Translate the Sentences of Arabic into English and English into Arabic, under those words and meaning

WORDS	Meaning	W...	M...
خُبْزٌ	Bread	لَبَنٌ	Milk
جَمَلٌ	Camel	فَرَسٌ	Horse
دَرْسٌ	Lesson	طِيبٌ	Perfume

WORDS	MEANING	W—	M—
قَمَرٌ	Moon	سَهْلٌ	Easy
صَعْبٌ	Difficult	جِدَارٌ	Wall

Translate in ENGLISH

① خُبْزٌ وَمَاءٌ
② اَلْخُبْزُ وَالْمَاءُ
③ لَبَنٌ أَوْ مَاءٌ
④ اَلْحَسَنُ أَوِ الْقَبِيحُ
⑤ اَلْجَاهِلُ وَعَالِمٌ
⑥ اَلْجَاهِلُ أَوِ الْعَالِمُ
⑦ اَلْجَاهِلُ وَالظَّالِمُ
⑧ اَلْعَادِلُ أَوِ الظَّالِمُ
⑨ اَلْمَاءُ وَالطِّينُ كِتَابٌ أَوْ دَرْسٌ

Traslate In Arabic

① One house and one Market.
② House and Market
③ one house or one Market
④ House or Market
⑤ Paradise or Hell
⑥ Fire or water
⑦ Fire and water
⑧ Moon and Sun
⑨ Moon or Sun
⑩ Some easy and Some difficult
⑪ Difficult or easy
⑫ Any Carpenter or any tailor
⑬ Tailor or Baker

(14) one camel and one Horse

(15) Book and Lesson

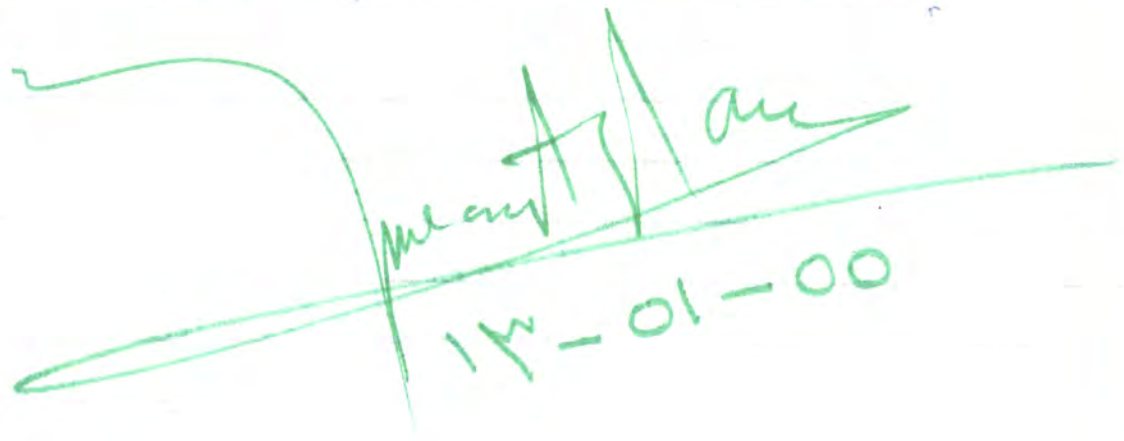
(16) Wall or door.

PART-1 — مرکب توصیفی Qualified Compound

In the last chapter we have understood ~~that~~ the compounds and also we know the There is another Kind of Compound which is Known as (مرکب غیر توصیفی) Defective Compound and this مرکب غیر توصیفی have further Kinds. Now in this Chapter We have to study a Compound which is Kind of مرکب غیر توصیفی and Known as مرکب توصیفی Qualified Compound

MURRAKE NAQAS

and we have to understand the rules and then exercises of Qualified Compounds



(PART_ 1) مرکب توصیفی PART_1 MURRAKAB TAUSEEFI

:- QUALIFIED COMPOUND

Qualified compound is Such type of compound in which a NOUN describes the quality of other NOUN

For Example :- we say

"NOBLE MAN"

In this qualified compound the NOUN 'NOBLE' describes the quality of NOUN 'MAN"

REMEMBER The noun whose quality is being described is called موصوف MOUSOOF [qualified]
In the above example quality of 'MAN' is described thats why it is موصوف (qualified).

In the above example, the quality of MAN WAS ~~be~~ described Thats why it (MAN) was (موصوف)
However the Second Noun who described the quality is called صفت ADJECTIVE in the above example "NOBLE" is the adjective.

The rules for Qualified Compound in urdu and English is that ADJECTIVE is before Qualified is After

For Example:-

GOOD BOY

in this Compound Good is before (لڑکا) and Boy is after (Good).

But in Arabic it is reverse i.e Qualified is before the adjective.

Thats why in the case of Translation Please Keep in mind always this rule.

So that the Translation of "GOOD BOY", Then, because in Arabic Qualified is before, that why first we shall translate WORD BOY which one is "اَلْوَلَدُ" and After it we shall translate GOOD which is "اَلْحَسَنُ"

and when we write those two Words Gatherly, Then it will "اَلْوَلَدُ الْحَسَنُ"

You have noted that the ZABAR — of HAMZA of ٱ is removed when we write ٱلْوَلَدُ both words gatherly The cause of removing of zabar — of Hamzah was described in Paragraph No 6:6 .

7:4 A very important rule of Qualified Compound (جملہ وصفیہ) in Arabic is that, Due to the four factors [ ] of Noun ADJECTIVE is always According to QUALIFIED موصوف . Its means if qualified موصوف is in Nominative case then Adjective will definitely in the Nominative case. If Qualified is Masculine then Adjective will also Masculine, And if qualified is Singular then Adjective will also Singular And if Qualified is Proper (علم) then Adjective will also Proper.

To understand this matter Please concentrate your mind once again the example of last Paragraph; At this Place we translate Food boy as ٱلْوَلَدُ ٱلْكَرِيمُ

In it there is no ADDITION (اضافہ) of "ONE" or "ANY" That's why it is PROPER, This is main cause, its Translation is ٱلْوَلَدُ instead of وَلَدٌ.

Now Please consider that Qualified (موصوف) ٱلْوَلَدُ is in Nominative case

Masculine, Singular and Proper thatswhy its ADJECTIVE is ~~مجرور~~. Translated According to its four factors, Means in Nominative case, Singular, Masculine, and Proper. etc etc.

7:5 It is very important that at this Stage you have to understand Another rule, Actually this is the Rule of "TAJWEED" But it is very important for the students of Arabic Grammer to Know the Correct method of writing and reading of Compounds.

First- Please Concentrate your mind on the two following Compounds

i. قَوْلٌ عَظِيمٌ

A great narration (word)

ii. قَوْلٌ مَعْرُوفٌ

A Good narration (word)

Now Please watch that in first example the ل of قَوْلٌ is not MERGED (مدغم) in the ع of عَظِيمٌ, But in the Second example the ل of قَوْلٌ is merged (مدغم) in the م of مَعْرُوفٌ, thats why There is TASHDEED (تشديد) [means A Shud ّ (MUDGHAM)

is imposed) on (ر and م) will and both Letters read gatherly

Now There is naturally a question is arised that what are the rules by which so few letters are read as they are merged and gatherly (each other Subsequently). And the remaining few letters are read seprately (not merged not togather)

Remember my beloved Comarades!
The words whose are started by the Letters ل - ل, م, ن, و, ک are read as mersing (مدغم) with before Letters (حلقی), for the remembering those ALPhabet A word یرملون (YarmaLoon) is invented by changing the order of those six ALphabets.
So, that it is said, "the words started by the letters of یرملون are read as merging (مدغم) with the letter before them (یرملون), Condition with, Before نون ساکن (SiLent NOON) or NOON-E-TANVEEN ں ، ً ، ٍ ، ٌ
This is the rule of (MERGING) of TAJWEED
This rule must be considered at the time of Exercising The Qualified Noun. This rule is to be Considered at the time of Exercise of Qualified Compound.

* DIZZY

21-05-00

EXERCISE. NO-6- 'A'

7:6 To add the word جَمِيل (Adjective) (Handsome) with the 36 forms of word لَاعِب (Player) and form the 36 Forms of qualified Compounds. And write down also the translation of every word.

EXERCISE-NO. 6- "B"

IF You read following words from top to bottom, then on right side There are اِسْمِ ذَات Person Noun, and on Left side There are Adjectives (صِفَات)
Now you WILL decide that how many Forms of (اِسْمِ ذَات) (Person Noun) are Possible, Now you will Add the Adjective whose are infront of of Noun of Person and have to made the Same number of Qualified Compounds And write down the Translation.

S	P	S	P
اِمْرَأَة woman	(نِسَاء)	قَبِيح UGLY, bad	قِبَاح
رَجُل man	رِجَال	طَوِيل Tall Long	طِوَال

S For Singular

P For Plural

صَعْبٌ	دُرُوسٌ	دَرْسٌ
difficult Hard		Lesson

EXERCISE - NO - 6 . "C"

Learn the meaning of following words and Translate from Arabic to English and from English to Arabic the Compounds (whose are on the bottom of this voculary.

Word	Meang	word	Meaning
مَلِكٌ	King	عَادِلٌ	Just
فَوْزٌ	Success	كَرِيمٌ	Jenorous
لَحْمٌ	meat	عَظِيمٌ	Grand Great
مَلَكٌ	Angel	طَرِيٌّ	Fresh
إِثْمٌ	Sin	مُبِينٌ	Clear
أَجْرٌ	Reward	قَلَمٌ	Pen
وَاسِعٌ	Spacious	مُرٌّ	Bittey
قَلِيلٌ	Short	شَفَاعَةٌ	Recommendation
ثَمَنٌ	Price	كَثِيرٌ	much

WORD	Meaning	WORD	Meaning
خَفِيفٌ	Light	حِمْلٌ	~~We~~ Load
حَيٰوةٌ	Life	ثَقِيلٌ	heavy
تَمْرٌ	Date	طَيِّبٌ	Good, Pure
رُمَّانٌ	Pomgranet	تُفَّاحٌ	APPle
بَابٌ	Door	مَالِحٌ	saltish
[اَبْوَابٌ]	"	[مِلْحٌ OR]	"

TRANSLATE IN ENGLISH

①	اَللّٰهُ الْعَظِيْمُ	اَلرَّسُوْلُ الْكَرِيْمُ
② ③	اَلصِّرَاطُ الْمُسْتَقِيْمُ	صِرَاطٌ مُّسْتَقِيْمٌ
④	قَوْلٌ مَّعْرُوْفٌ	لَحْمٌ طَرِيٌّ
⑦	اَلْكِتٰبُ الْمُبِيْنُ	اَلْفَوْزُ الْكَبِيْرُ
⑨	فَوْزٌ عَظِيْمٌ	عَذَابٌ شَدِيْدٌ
11	اَلثَّمَنُ الْقَلِيْلُ	شَاعَةٌ سَيِّئَةٌ
13	ذَنْبٌ كَبِيْرٌ	اَلْقَلْبُ الْجَمِيْلُ
15	اَلنَّفْسُ الْمُطْمَئِنَّةُ	اَلدَّارُ الْاٰخِرَةُ

⑰ اَلْمُؤْمِنُوْنَ اَلْمُفْلِحُوْنَ جَنَّتَانِ وَشِيْعَتَانِ

19 اَلْاٰيَاتُ اَلْبَيِّنَاتُ دُخَانٍ طَوِيْلَاتٍ

TRANSLATE IN ARABIC

① One great Prophet Good word
③ Fresh meat one light load
⑤ Grand Success much Price
7 ~~one good recommendation~~ A clear Sine
⑨ one Grand magic Grand reward
11 A Grand reward Holy Land
13 A Satisfied Heart Holy Life
15 A Spacious door Good deed
17 Any two spacious ways, Two Grand Sins
19 Less men
⑳ Few good recommendations
24 Few bad recommendations.

٢٢-٠٣-٠٥

22-9-00

مرکب توصیفی حصہ دوم

QUALIFIED Compound (Part - II)

8: In last chapter we have learned few rules of Qualified Compound and done exercise. Now we have to understand a further rule ~~will~~ of Qualified Compound with a rule of لامِ تعریف (Laam-e-Taareef) Lam of Admiration, then with the application of those rules we shall do few more exercises of Qualified Compound.

۸:۲ Another rule for Qualified Compound is that if موصوف (qualified) is Broken Plural (جمع تکسیر) of غیر عاقل (Ghair AAKIL) [Non Sense] then its Adjective is normally Singular feminine,

Please at this stage understand that Human beings, Anjels and DEMONS (انسان، فرشتے، جن) are only three Sensible Creaturs and all creature except those three (انسان، جن، فرشتے) all remaining Creatures are Non Sensible (غیر عاقل). Thats why "قلم" (Pen) is Non Sensible Creature its Plural is "اَقْلَام" which is a Broken Plural (جمع تکسیر) Thats why its Adjective (نعت) is

Singular feminine (واحد مونث)

For example the Translation of "Few Nice Pens" is

أَقْلَامٌ جَمِيلَةٌ

8:3 Another rule for (لام تعجب) Laam of Admiration is Ihaa'

IF there is Tanveen on the last Letter of the word which is before (معرف باللام) then we Show this نون تنوين (NooN-E-Tanveen) and contact it with next word.

For Example — Actually the qualified compound was

(ZAID is Scholer) زَيْدٌ اَلْعَالِمُ

Now when we Show then (نون تنوين) of زَيْدٌ then it will

زَيْدُنْ اَلْعَالِمُ

Now for its contact with next word, we shall remove the "N" (ن) of نون and impose a زير "ZER" and then contact with next word" (please see paragraph- No: (6:7) Then it will be

زَيْدِ اَلْعَالِمُ . REMEMBER Comrades NOON-E-Tanveen is always written by very thin Pen.

EXERCISE-NO.7 "A"

8:4 Please write and learn all
(i) The rules about (معرف باللام) which are told by us till Now

(ii) Write and learn all the rules about (مرکب توصیفی) (Qualified Compound) which are told by us till now.

EXERCISE-NO 7 "B"

Translate the following Compounds

(i) مُحَمَّدُنِ الرَّسُوْلُ

(ii) تُفَّاحٌ حُلْوٌ وَّرُمَّانٌ مُرٌّ

(iii) قِصَّةٌ طَوِيْلَةٌ اَوْ بِنْتٌ صَغِيْرَةٌ

(iv) اَلرَّجُلُ الصَّالِحُ اَوِ الْمَلِكُ الْعَادِلُ

(v) اَلتَّمْرُ الْجَيِّدُ اَوِ الرَّدِيْءُ

(vi) اَلْاَقْدَامُ الطَّوِيْلَةُ وَالْقَصِيْرَةُ

(vii) شَفَاعَةٌ حَسَنَةٌ اَوْ سَيِّئَةٌ

(viii) تَمْرٌ حُلْوٌ وَّتَمْرٌ مُرٌّ

(ix) اَلنَّفْسُ الْمُطْمَئِنَّةُ وَالرَّضِيَّةُ

(x) اَلْوَادِيَةُ وَاسِعَةٌ اَوْ مُتَغَيِّرَةٌ

(vi) اَلتَّمَنِّ اَلْقَلِيْلُ اَوِ الْكَثِيْرُ (51)

TRANSLATE IN ARABIC

(1) : Scholar Mahmood

(2) One true carpenter and one liar Tailor

(3) Handsome bridegroom or Ugly bridegroom

(4) One Poius ora beautiful bride

(5) Good words and great words

(6) few Poius and bad character women

(7) Grand and big Success.

(8) A cleare book and A Clear Sign

(9) Younger Child (boy) or two elder girls

(10) A Long Prayer ove few holy prayers

(11) Heavy or light weight.

جملہ اسمیہ

NOMINAL → SENTENCE

۹: We have Studied in Paragraph No 6:0 that a Sentence is a Compound of two or more than two words by which a News order or wish is appeared and the matter (in Proper Sence) is Completed. And a Sentence who is Started by Noun is Called NOUNOUS Sentence. Now Please understand that a Sentence have Some Parts. At this Stage we have to understand two main Parts of Nounous sentence in Non conceptional manner. And then we Shall describe relevant Concepts.

۹.۱ We have given an enample.

MOSQUE is SPACIOUS

Now if you concentrate your mind on this Sentence, then you should understand that this Sentence has two Parts. First Part is "MOSQUE" about which matter is being described, and the Second Part is "IS SPACIOUS"

Its means the matter which is being described

In English Grammer a "Word" (thing) is called Sub "SUBJECT" about which matter is described, and the "Matter which is beeng described is called PREDICATE

q:1st In Arabic there are also two main Parts of Sentence. About which matter is described is called "مبتدا" (Subject) and the matter which is being described is called "خبر" PREDICATE

q:2 Normally "مبتدا" (Subject) is before and "خبر" Predicate is after in the Nounous Sentence of URDU and Arabic. Thats why it is very important to keep in mind This ORDER (Subject ⟶ Predicate) at the Time of translation For enample,

when we translate the Sentence "MOSQUE IS SPACIOUS" in Arabic, we Translate First "مبتدا" (Subject) means "MOSQUE" and then "خبر" (Predicate) means "IS SPACIOUS" is Translated.

q:3 Please Keep in mind a very imporant matter which is that

24-5-00

In Connection with Nounous Sentence (جملہ اسمیہ) Word ہے or ہیں VST, ہیں 'UND' are used for completing the Sentences in URDU and Persian languages respectively, For enample, in the above Sentence the news of Spaciousness of mosque is given, But a word IS is ~~Given~~ added For completing the matter, normally in English we use Helping words (verbs) Like is, am, are for completing the Sentences. For enample we say

MOSQUE IS SPACIOUS.

Another very nice quality of Arabic language is that There are no words Like ہے, ہیں, ہیں, تھا, تھے (IS, am, are Chelping verbs) But method for completing the Sentence in Arabic language is that we have to write ہیں Subject as PROPER and the Predicate 'خبر' is as COMMON and the Sence of is, am, are (Chelping Verb) is Automatically described (Produced), thats why at the time of translating the Sentence MOSQUE IS SPACIOUS, the translation of Subject ہیں mosque is not مسجد But المسجد and translation of Predicate واسع

25-5-00

Spacious is not اَلْوَسِيْعُ But وَسِيْعٌ

So, that the Sence of is automaticallly Produced By Subject is Proper Common and Predicate is Common, so that the meaning of اَلْمَسْجِدُ وَسِيْعٌ is "MOSQUE IS SPACIOUS"

9:6 Now before we study more rules it is very important to keep in meind the difference between QuLIFIED COMPOUND جُمْلَةٌ وَصْفِيَّةٌ and NOUNOUS SENTENCE جُمْلَةٌ اِسْمِيَّةٌ, recently we have studied a rule about Nounous Sentence which is that Normally Subject is Proper and Predicate is Common. But a very important rule of Qualified-Compound is that "Adjective ... is always according to the four factors [case, Gender, Number, wideness, (Proper, Common)] of Qualified ... Now Please Keep in meind the above rule and Now Please once again be attentive on the Sentence اَلْمَسْجِدُ وَسِيْعٌ

the first Pant of this Compound is Proper and Second is Common.

thats why we accept it as Nounous Sentence and translate it According to this Sence. that

MOSQUE is SPACIOUS

Now if we make مسجد Proper as

اَلْمَسْجِدُ اَوْ مَسْجِدٌ

Because Now word مسجد is According to word مسجد due to four factors, thats why Now we accept it also as Qualified Compound and the „translation will ,,

SPACIOUS MOSQUE

Likewise if we made word مسجد as Common like

مَسْجِدٌ وَاسِعٌ

then it is Now also word واسع is according to word مسجد due to four factors, so that we will accept it also as Qualified Compounde and Now its translation is "A SPACIOUS MOSQUE"

thats why the Primary or basic recognisation of Nounous Noun is that always Subjed is Proper and Predicate is Common However in Qualified compound Adjective is always According to Qualified .

03:07 - 00
3-7-2000

9:7 We have Studied that for the Correct use of Noun, first we examine it according four factors then we have to made it According to the rules. we have watched out that according to widness facton (Proper, Common) in the Nounouns Sentences Subject (مبتدا) is normally Proper and Predicate (خبر) is normally Common. Now Please note that according to ERABi Condition (اعراب کی حالت) (RAfa, Nasab, Jarr) Subject and Predicate both are in RAFA Condition.

9:8 Now two Factors are Left, means Gender and number, in this Connection Please Keep in mind that due to Gender and number Predicate (خبر) is always according to Subject (مبتدا), Its means that if Subject is Sengular then Predicate will also be Singular. and if Subject is Plural then Predicate will also be plural, likewise if Subject is masculine then Predicate will also be masculine and if Subject is feminine then Predicate will also feminine.

For Example :

اَلرَّجُلُ صَادِقٌ

Man is true

اَلرَّجُلَانِ صَادِقَانِ

both men are true

اَلطِّفْلَتَانِ جَمِيْلَتَانِ

Both girls are beautiful

اَلنِّسَاءُ مُجْتَهِدَاتٌ

Women are hardworking

Please concentrate to your mind on the above examples, that due to Gender and number Predicate is according to the Subject.

9:9 We have studied in the Paragraph No: ٨:٢ that if qualified (موصوف) is the broken Plural (جمع تكسير) of non sensible creature (غير عاقل) then adjective is normally (وصف) Singular feminine. Now please note that if subject is broken plural of non sensible creature (غير عاقل جمع تكسير) then Predicate can be used as feminine Singular, For example

اَلْمَسَاجِدُ وَاسِعَةٌ

Mosques are spacious

EXERCISE. NO-9

Learn the meanings of following words and Translate the compounds and sentences after them.

فَرِيقٌ	Party	عَلِيمٌ	Knower
عَدُوٌّ	Enemy	مُطَهَّرٌ	Pure
غَضْبَانُ	more angry man	زَعْلَانُ	Angry
تَعْبَانُ	Tired	حَاضِرٌ	Present
كَسْلَانُ	Lazy	لَامِعٌ	Shining
أَلِيمٌ	Cruelous	مُجْتَهِدٌ	hard working
قَاعِدٌ	Sitting P	جَالِسٌ	Sitting Person
عَيْنٌ، أَعْيُنٌ	Eye	مُنِيرٌ	ILLuminated
مُعَلِّمٌ	Teacher	قَائِمٌ	Standing Person

Translate in English

① اَلْعَذَابُ شَدِيدٌ

② عَذَابٌ أَلِيمٌ

③ اَللّٰهُ عَلِيمٌ

④ زَيْدٌ عَالِمٌ

⑤ فِئَةٌ قَلِيلَةٌ

⑥ اَلْفِئَةُ بَشَرَةٌ

⑦ اَلنَّفْسُ الْمُطْمَئِنَّةُ

⑧ اَلْأَعْيُنُ لَامِعَةٌ

⑨ اَلْعَيْنُ اللَّامِعَةُ

⑩ عَدُوٌّ مُبِينٌ

(11) اَلعَدُوُّ حَسَّانٌ

(12) اَلمُعَلِّمُونَ مُجتَهِدُونَ

(13) اَلمُعَلِّمَانِ المُجتَهِدَانِ

(14) اَلمُعَلِّمَتَانِ مُجتَهِدَتَانِ

(15) مُعَلِّمَتَانِ مُجتَهِدَتَانِ

(16) زَيدٌ العَالِمُ

(17) زَيدٌ وَحَامِدٌ عَالِمَانِ

(18) اَقلَامٌ طَوِيلَةٌ

(19) اَلاَقلَامُ طَوِيلَةٌ

(20) قَلَمَانِ جَدِيدَانِ

(21) اَلقُلُوبُ مُطمَئِنَّةٌ

Translate in Arabic

1. Scholar Mahmood
2. Mahmood is Scholar
3. True carpenter
4. Carpenter is true.
5. One tived tailoress *
6. Tailoress is tived
7. Boys are Standing.
8. Teacher (woman) is sit.
9. Baker is lazy.
10. Teacher (M) is angry
11. One angry Teacher (f).
12. Muhammad is HOLY PROPHET

13. Teachers are Present
14. A clear enemy
15. Apples and Pomegranate, are sweet.
16. Life is short and burden is heavy.
17. Price is low or high.
18. Long Lesson
19. Lesson is very long.
20. Signs are clear. *2
21. Burden is less and reward is big.

6-04-00

*2 Great.

m for masculine

* woman Tailor

(ii) جملہ اسمیہ

NOMINAL → SENTENCE

(PART- II)

10 In the last chapter we have studied the rules of Nounous Sentence and done an exercise. All the sentences we have done in the last exercise are all of Positive Sence. Now we shall examine that How the negetive Sence is Produced in a Nounous Sentence,

For example in last exercise There was a Sentence, " LESSON IS LONG But if we want to say that LESSON is **NOT** Long then what is method in Arabic to Show the negative Sentence.

Now Please understand that if we need to Show the negative Sence in a Nounous Sentence. then we have to add the word مَا or لَيْسَ in Start of Nounous Sentence

10-1 Now Please note a very important matter that when we add مَا or لَيْسَ in the Start of Sentence then Sence of Sentence will degenily be change But with this change

As well as another change is in the ERABI CONDTION, (اعرابی حالت) which is that the Predicate of Sentence is changed as in the (OBJECTIVE CASE) حالت نصب,

For enample if we say

لَيْسَ الدَّرْسُ طَوِيلًا

Lesson is not Long.

in it the Predicate طَوِيلًا is changed in objective case as طَوِيلًا

Likewise we say

مَا زَيْدٌ قَبِيحًا

Zaid is not ugly.

in it the Predicate قَبِيحًا is changed in objective case as قَبِيحًا

10·3 There is another style of Producing (showing) the negative Sence in the Arabic is that to add "ب"

in the start of Subject and Change it in to Possesselve case, "جر case"

For example

لَيْسَ الدَّرْسُ بِطَوِيْلٍ

Lesson is not long.

مَا زَيْدٌ بِقَبِيْحٍ

Zaid is not ugly.

Please note that at this Place (Stage) There is no meaning of word "ب" and due to the addition of This word There is no any change in the meaning of Sentence only the change in the case of Predicate which is Possessive case.

10:d Please Keep in mind a Precaution about the use of لَيْسَ, use it only at that time when Subject is Singular masculine, when Subject is Feminine or dual or Plural then there are Some

23-06-20

Changes in the word of لَيْسَ
The detail of those changes in the word of لَيْسَ, we shall study in the Lessons of VERB جوف, INSHALLAH, Thats why for the time being Please use لَيْسَ at that time when Subject is Singular masculine. Except it, if there is another Person and then use word لَا for Producing of the meaning of negative sence.

EXERCISE.NO.9

10-S Learn the meaning of following words and translate the Sentences beneath them.

كَلْبٌ	Dog	غَافِلٌ	Negligent
كِلَابٌ P.	Dogs	مُحِيطٌ	
وَلَدٌ	Boy		
أَوْلَادٌ P	Children		

Translate in English

① اَلْفِئَةُ كَثِيرَةٌ مَا الْفِئَةُ قَلِيلَةً

اَللّٰهُ مُحِيطٌ مَا الْفِئَةُ بِكَثِيرَةٍ

⑥ اَلْمُعَلِّمَتَانِ مَكْسُوْرَتَانِ

⑦ مَا الْمُعَلِّمَتَانِ كَسْرَتَيْنِ

⑧ مَا الْمُعَلِّمَتَانِ بِكَسْرَتَيْنِ

⑨ لَيْتَ الْمُعَلِّمَ غَضْبَانُ

⑩ مَا الْمُعَلِّمُوْنَ ذَهَبُوْا

⑪ مَا الْمُعَلِّمُوْنَ بِذَهَبُوْا

⑫ مَا الطَّالِبَاتُ حَاضِرَاتٌ

⑬ مَا الطَّالِبَاتُ بِحَاضِرَاتٍ

⑭ اَلْاَوْلَادُ قَائِمُوْنَ

⑮ مَا الْاَوْلَادُ قَائِمِيْنَ

⑯ مَا اللّٰهُ بِغَافِلٍ

⑯ مَا اللَّذَانِ تَعِبَا تَيْنِ

Translate in Arabic

① Carpenter has sat.

② Carpenter has not sat.

③ Two (both) dogs are lazy.

④ Two (both) dogs are not angry.

⑤ Date is sweet.

⑥ Pomegranate is not sweet.

⑦ Weight is heavy.

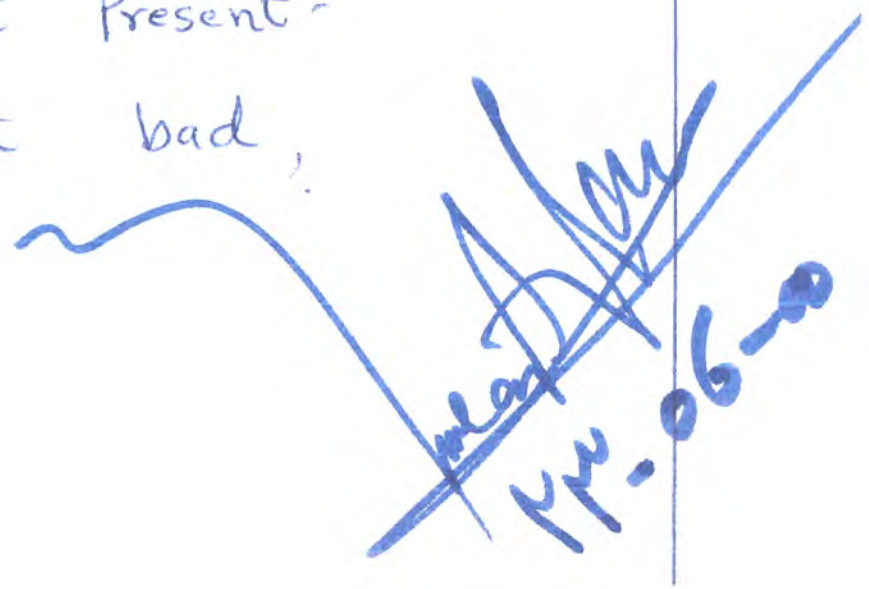
⑧ Wage is not more.

⑩ Pomegranate and apple are not Saltish

⑪ Meat is not fresh.

⑫ Teachers are not present.

⑬ Women are not bad.



جملہ اسمیہ - ثالث

(NOMINAL SENTENCE) - PART-III

At this we have understood the rules of the Sentences who have the Sence of Positive or negative For example..

Lesson is long

and

Lesson is not long

Now we are in Position to translate both sentences in Arabic

Now we have to consider that if we need to show the ~~Sence~~ DEFINITE SENCE تاکیدی مفہوم

For example if we want to say

Lesson is definitly Long:

or

No debt Lesson is Long:

Then what is rule for thy style in this Connection remember that if we have to show the definite Sence in the nounous Sentence Then add word (≠ no doubt) in the begning of the Sentence

11.1 When the word إِنَّ is added in any Sentence then it will Change meaning as well as Change in ERABI Condition. The Change is that when إِنَّ is added Then the Subject is changed as in the NASAB case. However the Predicate will remain in its orignal Case which is RAFA CASE,

For Example

Certainly Lesson is long.

or

Defenitly Lesson is Long

The Translation is

إِنَّ الدَّرْسَ طَوِيلٌ

Likewise we say

إِنَّ زَيْدًا صَالِحٌ

No doubt, Zaid is Pious

The Sentence on which إِنَّ is added is Subject اسم is called the Noun of إِنَّ and the Predicate is called the Predicate of إِنَّ.

117 If we need to made a a Sentence as interrogative then we add

أ / هل (what, who, How, Whose which,) when,

هل what,

in the begning of the Sentence when the words أ or هل is added then it there will be only change in the meaning of the Sentences but not in the ERABi Condition or case)

For Example -:

أ زيدٌ صالحٌ

Is Zaid Poious.

[Please note that هل is used instead of أ with أ.]

OR, هل الدرسُ طويلٌ ؟

Is Lesson Long ?

[Please check the Paragraph NO: 6:C For the change of "ZER —" instead of Jazm "ـْ" on the Laam of هل]

11:d

EXERCISE-NO- 10

Learn the meanings of the followins words and Translate the Sentenes beneath them.

نَعَمْ	Yes	صَادِقٌ	True
لَا	No	كَاذِبٌ	Liar
بَلَى	Why not	ثَمَانِيَة	Time
بَلْ	But-then,	اَلشَّاعَة	Day of Judgement

TRANSLATE IN ENGLISH

① أَزَيْدٌ عَالِمٌ

② إِنَّ زَيْدًا عَالِمٌ

③ مَا زَيْدٌ بِعَالِمٍ

(4) هَلِ الرَّجُلَانِ صَادِقَانِ

(5) مَا الرَّجُلَانِ صَادِقَيْنِ

(6) إِنَّ الرَّجُلَيْنِ صَادِقَانِ

(7) هَلِ الْمُعَلِّمُونَ صَادِقُونَ ؟

(8) بَلَى! إِنَّ الْمُعَلِّمِينَ صَادِقُونَ

(9) هَلِ الْمُعَلِّمَاتُ مُجْتَهِدَاتٌ

(10) لَا! مَا الْمُعَلِّمَاتُ مُجْتَهِدَاتٌ

(11) أَلَيْسَتِ الْكَلْبُ جَالِسًا؟

(12) نَعَمْ! إِنَّ الْكَلْبَ جَالِسٌ

(13) لَا! بَلِ الْكَلْبُ قَائِمٌ

٢٥-٥٤-٥٦

Translate in ARABIC

① Is Mahmood Liar.?
② Yes! Mahmood is liar.
③ Is Hamid not true
④ Yes! Hamid is not true
⑤ But! Hamid is Liar.
⑥ Is day of Judgement near.?
⑦ Yes defenitly day of Judgement is near.
⑧ Are both carpenters Lazy.
⑨ Yes both carpenters are not lazy.
⑩ Yes defenitly both carpenters are lazy.
⑪ Are both girls True.
⑫ Defenitly both girls are true.
⑬ Are Teachers (women) Sit:
↳ Have Teachers (women) Sat (According to Tense)
⑭ Yes! Defenitly Teachers (women) have sat.
⑮ Teachers (women) have not sat But Teachers (w) have Stood:

NOMINAL SENTENCE
PART - IV

(الرابع) - 4 سبق پڑھا ہے

۱۲ In the last 3 Lessons we have studied the diffrent rules of Nouious Sentences and exercised the Special matter of all Sentences which we have exercised that the Subject and Predicate in all Sentences are MUFRID (ALONE). But it is not usually always, However sometimes Subject - Predicate are faulty Compounds (جملہ) instead of MUFRID.

۱۲:۲ In this connection First Possible form is that Subject is faulty Compound (جملہ) and Predicate is MUFRID,

For example

اَلرَّجُلُ الطَّيِّبُ - حَاضِرٌ

Good man is Present.

Please Concentrate your mind on the above example. That

اَلرَّجُلُ الطَّيِّبُ

is qualified compound. and Subject.

However Predicate is MUFRID, خبر مفرد.

12:3 Second form is that Subject is MUFRID and Predicate is faulty compound (مرکب ناقص).

For example

زید - رجل طیب

Zaid is a good man.
in this example زید is Subject and MUFRID
However Predicate رجل طیب is ~~Faulty Compound (مرکب ناقص)~~
Qualified compound.

12:4 Third possible form is that both Subject and Predicate are faulty compounds (مرکب ناقص)
For example

زید العالم رجل طیب

Scholer Zaid is a good man.
in This example زید العالم is Qualified compound and is Subject However Predicate رجل طیب is also Qualified compound

۱۲:۵ Now Please keep in mind another matter which is that Some time Subject is more than one and their Sex is different for example when we say.

Tailor and Tailoress both are true.

in this Sentence the Predicate of ~~being~~ True is being given, is about both Tailor and Tailoress Thats why both are Subject and one is masculine and other is feminine.

And we have studied in the Paragraph No. 9:C that due to number and Gender Predicate is according to Subject

Now there is another Question that at the time of translation of this Sentence, the translation of Predicate will be in Masculine Person (3rd) or in feminine Person)

Remember my beloved Comarades, in this Situation rule is that if the Subject is more than one and different in Sex the Predicate will be Translated is MASCULINE,

Thats why the translation of above narrated Sentence is

اَلْخَيَّاطُ وَالْخَيَّاطَةُ مَاهِرَانِ

Now Please note that Predicate مَاهِرَانِ is not only masculine but also Dual (تثنية), because Subjects are two, And if Subjects are more than Two, then Predicate will used as Plural.

11:4 Learn the meaning of following words and then Translate the Sentence beneath them

EXERCISE - NO. 11 "A"

رَجِيْمٌ	To drive out Resected	ضَلَالٌ	error misguidance or deviation
حَمِيْمٌ	warmth	فِتْنَةٌ	Test Proof
عَبْدٌ عِبَادٌ	slave	صَدَقَةٌ	Alms
شَهْرٌ أَشْهُرٌ	month	كَذِبٌ كَذِبٌ	Lie
قَرِيْبٌ	near	صِدْقٌ	True Truth

٣-١٠-٥٥

شَاةٌ She-goat	فِيلٌ Elephant
قَدِيمٌ old	جَدِيدٌ New
سِرَاجٌ Lamp	

TRANSLATE IN ENGLISH

① اَلشَّيْطٰنُ عَدُوٌّ مُّبِيْنٌ

② إِنَّ الشَّيْطٰنَ عَدُوٌّ مُّبِيْنٌ

③ كَيْسَ الشَّيْطٰنُ وَلِيًّا حَمِيْمًا

④ اَلشِّرْكُ ضَلٰلٌ مُّبِيْنٌ

⑤ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ

⑥ مَا اللّٰهُ بِغَافِلٍ

⑦ اَلْقُرْاٰنُ كِتَابٌ مُّبِيْنٌ

(8) إِنَّ اللّٰهَ مُحِيطٌ

هَلِ الْعَبْدُ الْمُؤْمِنُ حَيٌّ

(10) نَعَمْ، اَلْعَبْدُ الْمُؤْمِنُ حَيٌّ

(11) لَيْسَ الْقَتْلُ إِثْمٌ كَبِيرٌ

(12) إِنَّ الْقَتْلَ إِثْمٌ كَبِيرٌ

(13) اَلْفِئَةُ الْكَثِيرَةُ وَالْفِئَةُ الْقَلِيلَةُ حَاضِرَانِ

(14) اَلْمَحْمُودُ مُعَلِّمٌ مُجْتَهِدٌ

(15) لَا، مَا مَحْمُودٌ بِمُعَلِّمٍ مُجْتَهِدٍ

(16) اَلْقَبْرُ الْجَمِيلُ فَوْزٌ كَبِيرٌ

(17) هل المعلمات المجتهدات فائدات

(18) ما المعلمات المجتهدات فائدات

(19) ان المعلمات المجتهدات فائدات

(20) محمد سراج منير

صلى الله تعالى عليه وآله وسلم
تسليما كثيرا كثيرا كثيرا

صلى الله تعالى عليه وآله واصحابه وازواجه
وعترته اجمعين وسلم تسليما
كثيرا كثيرا كثيرا

صلوة وسلام
unlimited

۲-۲-۵۵

TRANSLATE IN ARABIC

① Is Good talk Sadaqah (Alms).
② Certainly Good talk is Sadaqah.
③ Is victory near.
④ No. victory is not near.
⑤ Fair Patience is not small Success
⑥ No doubt fair Patience is a big Success
⑦ Is Lie a Small Sin.
⑧ No doubt Lie is a flagrant error
⑨ Lie is not a Small Sin
⑩ Is Liar friend enemy.
⑪ No doubt Liar friend is a open enemy

⑫ Warmth friend is a blessing.
⑬ is Truth a abundant Good ($\frac{269}{2}$)
⑭ Certainly truth is a abundant Good.
⑮ is murder Any big sin ?
⑯ Certainly Shaitan is rejected / Drive outed.

⑰ Are both boys Present.
⑱ Certainly both boys are Present.
⑲ NO! both boys are not Present.
⑳ Are hardworking Tailoressses True.
㉑ Certainly hardworking Tailoresses True
㉒ True Tailoressses are not hard working.
㉓ Is elephant a Great animal.
㉔ why not, Certainly elephant is a Grand animal.

No doubt or Certainly =

12-8-00

NOMINAL SENTENCE

(PRONOUNS)

جملہ اسمیہ ضمائر

12 mostly in every language better method for describing a matter (talk) is that, if during the discussion when we use a Noun for a thing and if we describe it again then we use **PRONOUN** instead of noun.

For example :-

if two Sentences are written as follows.

IS Goat a new animal.?

No, But Goat is an old animal.

(have you seen that the ↑ word Goat repeating of is feeling akward.

The better method for describing this matter is as follows.

IS Goat a new animal
No. But he is an old animal

have you seen that the repeating of word goat is feeling.

and when in second sentence word "he" is used instead of word "goat", then the talk is feeling fluent.

Likewise in Arabic for the fluency in talking (conversation) we use **PRONOUNS**

thatsuhy it is very important for the better use of Nounous sentence, we have to learn the PRONOUNS whose are use in Arabic and we have to excercise the use of these Pronouns.

۳-۲ If you understand another matter then you can learn the Pronouns easily, when a matter is being described about anyone, there are Three options. (Chances)

1 : The Person about which the matter is being describeis **ABSENT**

its mean he is absent or (غائب)

2) Supposed be to absent and we shall talk about him in Person of absent,

in the above ~~Example~~ Paragraph goat is example.

13-8-00

In Urdu language, mostly we use word وہ (woh) for the person of (ABSENT) غائب
Second option (Chance) is That the Person about which matter is being described is adressed by You or the Person is **PRESENT** "حاضر" In URDU Language mostly we use the Pronoun of تو (TOO) or آپ (AAP)

THIRD OPTION, Third option is that Speaking Person متکلم (mutakaLLam) is talking about Him self, in URDU mostly we use word میں (mein) or ہم (hum), is used.

۱۴.۴

In this connection another important matter is that in Arabic The difference of Absent, Present Speaking Person, is not only Clear but also the difference of (SEX) GENDER and Number is very Clear. for this cause it is very easy to decide the actual Sence of Sentences. Now Please learn the the different Pronouns whose are used in different Persons. For that there will never be mistake

in the translation of Sentences.

Nominative Detached Pronouns

ضمائر مرفوعه منفصله

SEPARATED → NOMINATED → PRONOUNS
NOM OR → NOMINATED → OR
DECIDED → EXALTED → PRONOUNS

		SING	Dual	PLuraL
ABSENT غائب	MAS	هُوَ (He) one man	هُمَا They (Two men)	هُمْ They (more than Two men)
	FEM	هِيَ She (one woman)	هُمَا They (Two women)	هُنَّ They (more than Two women)
PRESENT حاضر	MAS	أَنْتَ You (one man)	أَنْتُمَا You Two men	أَنْتُمْ You (more than Two men)
	FEM	أَنْتِ You (one woman)	أَنْتُمَا You (Two Woman)	أَنْتُنَّ You more than Two women
SPEAKING PERSON, متكلم	MAS	أَنَا I (one man)	نَحْنُ We (Two man)	نَحْنُ We (more than Two man)
	FEM	أَنَا I (one woman)	نَحْنُ We (Two women)	نَحْنُ We (more than Two women)

15-8-00

۱۴: ۵ Please keep in mind some matters about those Pronouns.

No 1:- First of all that we have studied in paragraph No ۵:۵ that all Pronouns are Proper thats why those Pronouns are used as Subject is-us in most Sentences.

For example

هُوَ رَجُلٌ صَالِحٌ

He is a Paious man.

هُنَّ نِسَاءٌ صَالِحَاتٌ

There are Pious Women

NO: 2 In the Paragraph NO ۴:۱۱ We have discussed the MABNI NOUNS. Now Please note that all those Pronouns are MABNI and because Pronouns are used as MABNI ~~NOUNS~~ Subject thats why they are Supposed as Nominated means in nominative ~~cas~~ case. thats why there name is Nominated Pronouns.

NO 3 is that those Pronouns are not written with any word

15-8-00

are attached with any word. But their writing and wording (ov) Pronounciation is separate and Permanent, Thats why those Pronouns are also called as separated Pronouns.

No: 4 The Pronoun ا is written and Pronounciated as أنا means without (الف)

ا: 4 ⇒ We have Studied in Paragraph-NO 9:d that Predicate is mostly - Common. Now Please understand two exceptions that when ~~two~~ Predicate is used as Proper: first exception is that if the Predicate is not Adjective then this Predicate can be Proper

For examples:

أَنَا يُوسُفُ

I am Yousouf.

Second exception is that if Predicate is Noun Adjective and if we need it to convert as Proper then we Produce a Separated Pronoun ~~be~~ (ضمير فاصل) between Subject and - Predicate. For example

اَلرَّجُلُ هُوَ الصَّالِحُ

Man is Pious

Sometimes we use this technique for Producing the Indefinite Sence Thatswhy This translation is also (of above sentence) Possible "Only man is Pious"

Thats why

اَلرِّجَالُ هُمُ الصَّالِحُوْنَ

means:- Men are Pious OR only men are Pious

EXERCISE NO 12

Learn the (means) of following Words and Translate the Sentences beneath Item

طَاهِرٌ Servant مَسْرُوْرٌ Delighted heart

ضَخْمٌ Bulky (Big body) جِدًّا Very much

لٰكِنْ But مَوْعِظَةٌ Advice

نَافِعٌ Pofitable

23-8-00

TRANSLATE IN ARABIC

① اَلْجَارِيَانِ الْمَبْسُوطَانِ حَاضِرَانِ وَهُمَا مُجْتَهِدَانِ

② إِنَّ الْأَرْضَ وَالسَّمٰوٰتِ مَخْلُوقَاتٌ وَهُنَّ اٰيَاتٌ بَيِّنَاتٌ

③ إِنَّ الشِّرْكَ ضَلٰلٌ مُبِينٌ وَهُوَ ظُلْمٌ عَظِيمٌ

④ أَأَنْتَ إِبْرَاهِيمُ

⑤ مَا أَنَا إِبْرَاهِيمَ بَلْ أَنَا مَحْمُودٌ

⑥ هَلْ زَيْنَبُ مُعَلِّمَةٌ كَسْلَانَةٌ؟

⑦ لَا هِيَ مُعَلِّمَةٌ كَسْلَانَةٌ بَلْ هِيَ مُعَلِّمَةٌ مُجْتَهِدَةٌ

⑧ هَلِ الْإِسْلَامُ دِيْنٌ حَقٌّ

⑨ بَلٰى! وَهُوَ صِرَاطٌ مُّسْتَقِيْمٌ

⑩ اَلدَّرْسُ سَهْلٌ لٰكِنَّ الْبَيْتَ طَوِيْلٌ

⑪ اَلْبَيْتُ الْفِيْلُ حَيَوَانٌ ضَخْمٌ

⑫ بَلٰى! هُوَ حَيَوَانٌ ضَخْمٌ جِدًّا

⑬ اَاَنْتُمْ حَيَّاطُوْنَ؟

⑭ مَا نَحْنُ بِحَيَّاطِيْنَ بَلْ نَحْنُ مُعَلِّمُوْنَ.

⑮ اِنَّ امْرَءَتَيْنِ الْقَائِلَتَيْنِ جَالِسَتَانِ

⑯ اِنَّ الْمُعَلِّمِيْنَ وَالْمُعَلِّمَاتِ مَسْرُوْرُوْنَ

لٰكِنْ مَا هُمْ بِمُجْتَهِدِيْنَ

23 8-0

TRANSLATE IN ARABIC

① Good Advice is Sadaqah And it is very (much) Pleased (accepted)

② Truth and good talk are very good Succeces and they are a lot of Goodness خیر کثیر

③ Are you Players (more than Two)

④ We are not Players But we are delighted teachers.

⑤ Are earth and Sun are not Clear Signs.

⑥ Why not ? both they are Clear Signs and they are Creatures.

⑦ Are delight hearted teachers (women) not hard working.

⑧ Why not : They are delight hearted and they are hardworking

⑨ Ase SHIRK and Murder ~~are~~ not Big Sins ?

⑩ Certainly Shirk and murder are Big Sins and both are great Cruelties (oPressions)

⑪ is goat not a Small animal.

23-8-00

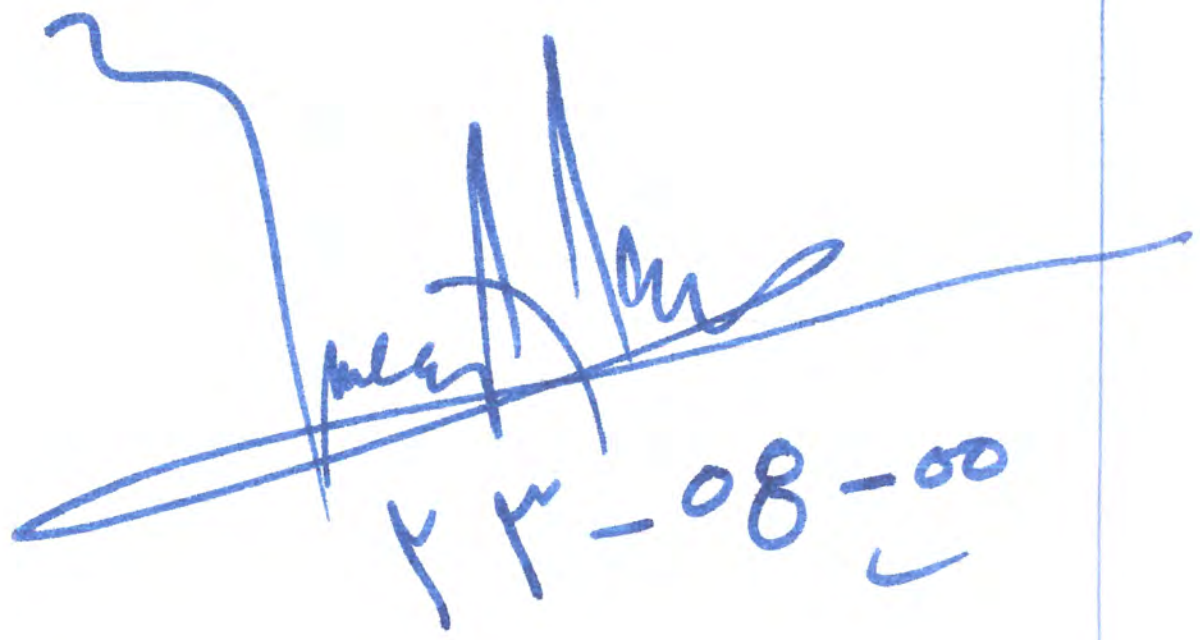
(12) No doubt Goat is a Small animal But it is very Profitable.

(13) Is he teacher Yousof. ?

(14) He is Yousof but he is not teacher

(15) Two Pious teachers (women) are standing or Sitting.

(16) They are not standeing But they are Sitting.



۲۴-۰۱۱-۰۰

(PART ONE) مرکب اضافی

POSSESSIVE COMPOUND

۱ـ It is a compound of two such noun in which one noun is related with other noun

Example -:

Boy.s book,

in the above sentence book is related with boy, which is showing ownership, thats why it is called Possessive Compound.

۱ـ۱ The noun which is related with anyother noun is called

مضاف (Noun or Pronoun in Possessive case)

In the above example book is related thats why here book is (مضاف) MOZAF
The second noun which is being related by 1st Noun is called
MOZAF ELAIH مضاف الیہ (possessed noun)

In the above enample Boy is being related ~~of~~ with book and it is possessed, Thats why here boy is (Possessed noun) (مضاف الیہ)

d:۲

— In Arabic جلد is always in 1st Place and کی جلد is after. However in URDU it is reverse and in English it is also reverse, (Boys book). This matter will always be keep in mind at the time of translation

Please check following enample

Boy.s book,

in it the boy which is کی جلد is in first place and the book which جلد is on 2nd Place

Now because in Arabic جلد is in 1st place and کی جلد is in 2nd place, that why translation of جلد is in 1st Place

Book

Noun Translation of Boy.s book

كِتَابُ الْوَلَدِ

14:4 We have studied in last chapters that if noun is Common (نکرہ) then there oftenly a Tanveen is imposed on it For example

کتابٌ

And when a Laam-e-Tareef (ال) is imposed on the stant of Common noun Then Tanveen is finished.

For example

اَلْکِتَابُ

Now Please check the word کتابٌ in the above example

There is no Laam-e-Tareef on it nor any Tanveen.

Now remember it that This is the Quality or Sign of مضاف (Possessive noun) and this sign is recognisation of (مضاف)

And this is first rule of Possessive Compound that on مضاف There is neither Laam-E-Tareef nor Tanveen in any case.

14:5 The Second rule of Possessive compound is that (آخر مضاف)

24-9-00

is always in Possessive case
in Above example See

كِتَابُ الْوَلَدِ

اَلْوَلَدِ is in Possessive case.
which translation was

Book of boy.

and if the words are

كِتَابُ وَلَدٍ

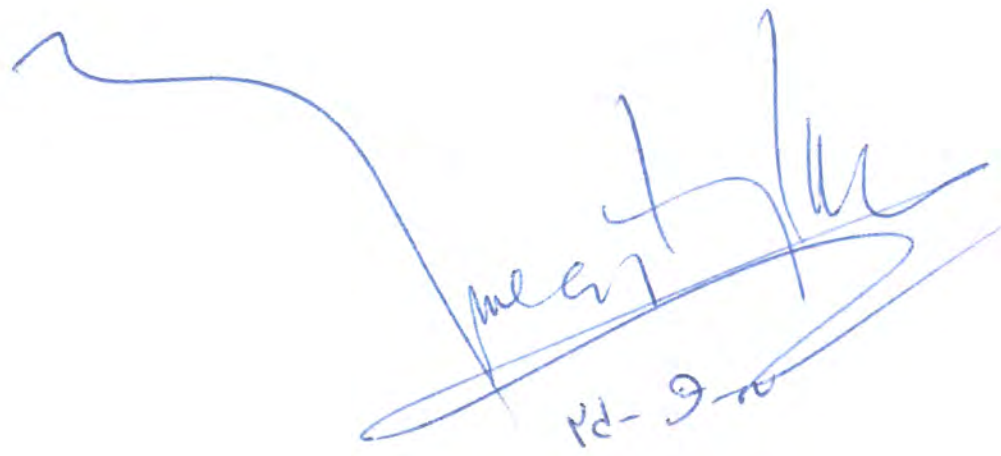
Then the translation will

Book of any boy

↓

Common Noun

There are many other rules of Possessive Compounds which we shall Study in many steps But before we Study more rules It is very suitable that we have to do an exercise about these Two rules.



24-9-00

14:6

EXERCISE NO 13

Learn the meaning of following words and Translate the Sentences beneath them.

NOTE. Now in the next exercises all underlined Sentences are taken from Holy Quran and, then Sentence on which "Z" is written in last are Chosen from the Holy AHAADES Shareefs.

لبن .

لَبَنٌ MILK — خَافَةٌ Fear

طَاعَةٌ obedience — فَرِيضَةٌ Divine duty

بَقَرَةٌ Cow

TRANSLATE IN ENGLISH

① Book of ALLAH (be Praised)
② Blessing of ALLAH (be Praised)
③

كِتَابُ اللهِ

② نِعْمَةُ اللهِ

③ طَلَبُ الْعِلْمِ

④ لَحْمُ شَاةٍ

⑤ لَبَنُ بَقَرٍ

⑥ طَلَبُ الْعِلْمِ فَرِيضَةٌ (2)

⑦ لَبَنُ الْبَقَرِ وَلَحْمُ الشَّاةِ طَيِّبَانِ

⑧ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ

⑨ رَسُولُ اللهِ (صلى الله تعالى عليه وآله واصحابه وسلم تسليما كثيرا كثيرا كثيرا)

⑩ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

24-9-00

TRANSLATE IN ARABIC

① Fear of ALLAH (be Praised)
② Punishment of ALLAH (SWT)
③ Head of Elephant
④ Head of any elephant
⑤ Lesson of a book
⑥ Fear of ALLAH (SWT) is blessing.
⑦ Punishment of ALLAH (SWT) is Severe. شديد
⑧ There is no doubt that ALLAH (SWT) is Lord of easts and West.

⑨ The Pray of any beleiver is accepted

⑩ Obedience of Prophet and Obedience of Parents.

24-9-00

[Page-130 not exested]

POSSESIVE COMPOUND
(PART-2)

مرکب اضافی ۔ حصّہ دوم

We have exercised Some Simple Possessive Compounds. till now. But all Possessive compounds. are not so Simple But in Some of them There are more than one مضاف and مضاف الیہ (Noun or Pronoun in Possessive case)

(Possessed Noun)

For example Consider this Sentence

Door of House of Minister.

In it Door is مضاف whose مضاف الیہ is House But House is itself مضاف whose مضاف الیہ is Minister.

At the time of Translation of this Sentence. Please Keep in mind that like مرکب توصیفی (qualified compound) the translation of مرکب اضافی (Possessive compound) will

also in reverse order. Thats why we have to translate the last word "Door" first of all. And because it is جامد Thats why There will be no Laam-E- TAREEF- (اَلْ) and not Tanveen,

Thats why its Translation will

بَيْتٌ

In this manner the Translation will

بَابُ بَيْتِ الْوَزِيْرِ

18-10-00

15:2 We have studied in the Paragraph No- ۲:۹ That Non rebellious nouns are not accepting ZER in the Possessive case. we have studied first exception of this rule in the Paragraph No-5:6 that when Non rebellious noun is as Proper with Laam (معرف باللام) then it will accept ZER in the Possessive case. Now please understand second exception if a non rebellious noun is جامد then it will accept ZER in Possessive case For example "آلَاتُ نَسَّاجِ اللَّهِ"

:- The doors of mosques of ALLAH (SWT) is

Now watch مَسَاجِدُ
non rebellious,
In this example that word is جمع of ALLAH, that's why There will not Laam-E-Taref on this word. And it has not accepted ZER Just because it is واؤ جمع of

EXERCISE - NO. 14

24-10-00

Learn the meaning of following words and translate Compound and Sentences beneath them.

حِكْمَةٌ	wisdom	صَيْدٌ	Hunting
بَرٌّ	Land	بَحْرٌ	Sea
مِرْآةٌ	mirror	ظِلٌّ	Shadow
سَوْطٌ	Lash	ظَالِمٌ	cruel
نُوْرٌ	Light	طَعَامٌ	meal
زَهْرٌ	Any flowes	وَرْدٌ	Rose

مَلِكٌ other يَوْمِ الدِّينِ Day of Judgement

حُبٌّ LOVE طَيِّبٌ Pure

حُرُثٌ Farms مَزَاءٌ Reward

TRANSLATE IN ENGLISH -:

① بَابُ بَيْتِ غُلَامِ الْوَزِيرِ

② طَالِبَاتُ مَدْرَسَةِ الْبَلَدِ

③ لَحْمُ صَيْدِ الْبَرِّ

④ حَجُّ بَيْتِ اللّٰهِ

⑤ رَأْسُ الْحِكْمَةِ مَخَافَةُ اللّٰهِ

⑥ مُعَلِّمَاتُ مَدْرَسَةِ الْبَلَدِ نِسَاءٌ مُسْلِمَاتٌ

⑦ الْمُسْلِمُ مِرْآةُ الْمُسْلِمِ

⑧ اِنَّ السُّلْطَانَ الْعَادِلَ ظِلُّ اللّٰهِ

⑨ نُصْرَةُ اللّٰهِ قَرِيْبٌ

⑩ طَعَامُ فُقَرَاءِ الْمَسَاجِدِ طَيِّبٌ

TRANSLATE IN ARABIC

① Lash of torment of ALLAH (swt)
② Prayer of friends of ALLAH (swt)
③ The Prayer of Prophet of ALLAH swt

صلى الله تعالى عليه وآله واصحابه وذريته وعترته وازواجه المعصين وسلم تسليما كثيرا كثيرا

④ flesh of hunting of a Seq.
⑤ The Prayer of daughter of Prophet of ALLAH (swt)

صلى الله تعالى عليه وآله واصحابه وذريته وعترته وازواجه المعصين وسلم تسليما كثيرا كثيرا

ورضي الله تعالى عنهما

⑥ Fear of torment of Hell
⑦ Cruel King is lash of torment of ALLAH (swt)

(8) Name of boy is Mahmood.
(9) Light of Earth and Heavens.
(10) The fragrance of flower and fragrance of Rose, both ave Good.
(11) ALLAH (swt) is Knower of Hidden of earth and Heavens.

(12) ALLAH (swt) is owner of day of Judgement

(13) The obedience of Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ واصحابہ وازواجہ وبشر بہ الحسن تسلیما کثیرا کثیرا is the obedience of ALLAH (swt)

(14) The advice of Slaves of ALLAH (swt) is Alms
(15) The Scholars of mosques of ALLAH سبحانہ وتعالیٰ ave Pious.

(16) Love of wishes ave
(17) Heart of beleiver is House of ALLAH (سبحانہ وتعالیٰ)

(18) The Love of Children and wealth ave Test فتنہ
(19) Advice of Teacher of School is a Good advice
(20) The exchange of favour is احسان favour

21 Good advice is Crop of Hearafter.

26-10-20

٢٣-١١-٠٠

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

V.Imp note

All the students of Arabic Grammer ave flown away Now I am alone in the Class. Now may I leave the the struggle (جہاد بالقلم)

(HOLY war with PEN)

No Definitly not لَا وَكَلَّا
If they are Jone. ok.

I shall struggle for the nent generation, every one he who ~~Sort~~ this Collection of the notes about Arabic Grammer, improve, Learn the Arabic Languge for Learning understanding of HOLY QURAN HADITH MUBARAK because it is the order of HOLY PROPHET,

صلی اللہ تعالیٰ علیہ وآلہٖ واصحابہٖ وبارک وسلم تسلیما کثیرا کثیرا

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَعَلَّمَهٗ

The best one among ~~you~~ is one he who Learn ~~hdy~~ Quran and TEACH HOLY QURAN,

Why should I disappoint, A True believer of HOLY PROPHET صلی اللہ تعالیٰ علیہ وآلہ واصحابہ وازواجہ وسلم شیخا کبیرا SLAVE, must not be disappoint because it order of ALLAH be Praised that

"لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللّٰهِ" (53/39)

Do not disappoint from the blessing of ALLAH be Praised."

وَلَا تَايْئَسُوا مِنْ رَّوْحِ اللّٰهِ (87/12)

إِنَّهُ لَا يَايْئَسُ مِنْ رَّوْحِ اللّٰهِ

إِلَّا الْقَوْمُ الْكٰفِرُوْنَ :

"And do not disappoint from the blessing of ALLAH be Praised, NO doubt but only and only disbelievers are disappointed from blessing of ALLAH be Praised."

My Respected ustaad of Arabic ALLAMA LUTUF-UR-REHMAN asked me, Why you are so Struggling, Please Rest for a Short Time for your body. I answered, ONLY MY GRAVE IS FOREVER RESTING PLACE, NO BODY WILL DISTURB ME.

۱۳۹-۱۱-۰۰

POSSESSIVE COMPOUND

PART - III

مرکب اضافی

14

we have learned that Tanveen ـٌ ـٍ ـً and Laam-E-Taareef "اَلْ" are not imposed on مضاف (Possessive noun), because of this matter another Problem is arised, How we can recognise a مضاف, that is it Common or Proper, The rule for this Problem is that, if a Noun is مضاف to a Proper (علم), Then we accept it as a PROPER,
For example ———:

5-12-00

غُلَامُ الرَّجُلِ

(Slave of man)

Here غُلَامُ is Possessive noun (مضاف) to الرَّجُلِ who is a Proper
Thats why in this example we accept غُلَامُ as Proper
Now Please check the second example

"Slave of a man" غُلَامُ رَجُلٍ

Here غُلَامُ is "مضاف (Possessive Noun)
to رَجُلٍ who is COMMON

that's why in this example غلام is accepted as Common,

14:2 Another rule for Possessive Compound is that There is no word which is used between مضاف (Possessive noun) and مضاف الیہ (Possessed Noun), Because of this matter another Problem ~~matter~~ is'arised at the time when the Adjective (نعت) of مضاف is also attached with Possessive Compound.

For example: "Pious slave of man" Now if we translate it in this manner that

غُلَامُ الصَّالِحِ الرَّجُلِ

then the rule is broken because مضاف (Possessive noun) غُلَامُ and مضاف الیہ (Possessed Noun) الرَّجُلِ Thats why this translation is wrong, Now for stabling the rule, Method is that

the Adjective of مضاف is written after Possessive Compound مُرَكَّب اضافی, Thats why Now the correct Translation of this Sentence is that

غُلَامُ الرَّجُلِ الصَّالِحِ

* the Adjective is written between

14:c An easy method for the translation of such example is that, Ignore the Adjective means (pious) and first translate the Possessive Compound means "Slave of Man"

عَبْدُ الرَّجُلِ

Now write the Adjective Ahead (Impose) it. which should must be according to the four factors of "عَبْدُ".
Now Please note that here

عَبْدُ is "ملك" [Noun or Pronoun in Possessive Compound] to

الرَّجُلِ who is Proper, that why عَبْدُ is accepted as proper, thats why its adjective will not be "لِ" But الصَّالِحِ,

14:d Second option is that Adjective of المضاف (Possessed noun) is coming For Example "Slave of Pious Man"
Also in this form The Adjective of ~~المضاف (Possessed noun)~~ will come after the المضاف Possessed noun means الرَّجُلِ and must be followed الرَّجُلِ in respect of four factors, (According to)
Now the Translation will be

غُلَامُ الرَّجُلِ الصَّالِحِ

Please Keep in mind the difference of both above example.

Please watch, in first example the RAFA (Pesh) of الصَّالِحِ is Telling that it is adjective of غُلَامُ and in Second example the JARR (ZER) of الصَّالِحِ is telling that it adjective of الرَّجُلِ

14:4 Third option is that the Adjective of جار and مجرور both are coming for example "Pious slave of Pious Man" In this case both adjective will come after مجرور" means الرَّجُلِ, first Adjective of مجرور will come

thats why Now the translation will be

غُلَامُ الرَّجُلِ الصَّالِحِ الصَّالِحِ

Now my beloved Comarades

Let we exercise of this rule

16-01-01

EXERCISE - NO - 15

16:6 Learn the following words, their meanings and translate the Sentences and Compounds under them

حَيِّدٌ	Nice	نَظِيفٌ	Clean
أَحْمَرُ	Red	مُوَقَّدَةٌ	blown
حَارَّةٌ	Ward	تِلْمِيذٌ	Student

Plural of تِلْمِيذٌ is تَلَامِذَةٌ students

نَضِيفٌ Neat or clean,

مَشْهُورٌ Famous, لَوْنٌ colour

مَشْغُولٌ Busy

TRANSLATE IN ENGLISH :-

① وَلَدُ الْمُعَلِّمَةِ الصَّالِحِ

② وَلَدُ الْمُعَلِّمَةِ الصَّالِحَةِ

③ وَلَدُ الْمُعَلِّمَةِ صَالِحٌ

④ مُعَلِّمَةُ الْوَلَدِ صَالِحَةٌ

⑤ غُلَامُ زَيْدٍ زَعْلَانُ

⑥ غُلَامُ زَيْدِنِ الزَّعْلَانُ

⑦ غُلَامُ زَيْدِنِ الزَّعْلَانِ

⑧ نَجَّارُ الْحَارَةِ الصَّادِقُ

⑨ طِيبُ الطَّعَامِ الطَّرِيِّ الْجَيِّدُ

⑩ لَبَنُ الشَّاةِ الصَّغِيرَةِ جَيِّدٌ

⑪ لَوْنُ الْوَرْدِ أَحْمَرُ

TRANSLATE IN ARABIC

① Pious student of teacher

② (Girl) student of Hardworking teacher

③ Student of hardworking teacher is Pious

④ Pious student of hardworking teacher (woman)

⑤ A severe lash of Punishment

⑥ Blown five of ALLAH be Praise

(7) The Punishment of hell is Painful.
(8) Satisfied heart of Pious believer.
(9) Hearts of Pious believers are Satisfied
(10) Hardworking baker of Clean (neat) Ward
(11) Nice fragrance of Red flower.
(12) Nice flesh of cow.
(13) Flesh of big she goat.
(14) Great blessing of ALLAH be Praised Praised
(15) Blessing of Great ALLAH (swt)
(16) Blessing of ALLAH (swt) is Great

POSSESSIVE COMPOUND

PART - IV

مرکب اضافی - حصہ چہارم

(نون)

17) The NOONS which are on the end of ـِیْنَ and ـُوْنَ of the Persons of Perfect Plural masculine (جمع مذکر سالم) and the NOONS which are on the end of ـَانِ and ـَیْنِ of the Persons of Dual (تثنیہ) are called - NOON-E-ERAABI- نون اعرابی, And the fourth rule of Possessive compound is that when a Noun Comes as MOZAF (after) of the above Persons (Dual and Perfect Plural masculine) then its نون اعرابی will be eliminated (Disappeared).

For Example when we Say

"Both doors of House are clean"

Then its Translation will normally Like

بَابَا نِ الْبَیْتِ نَظِیْفَانِ

But the NOON-E-ERAABI will be Disappeared according the above rule

Now the translation will according the above rule is

بَابَا الْبَیْتِ نَظِیْفَانِ

Likewise
"No doubt ~~But~~, both doors of house are clean"
the Translation of above Sentence Should like

إِنَّ بَابَيِ الْبَيْتِ نَظِيفَانِ

But due to the elimination of NOON-E-ERAABI, The translation will as follows.

إِنَّ بَابَيِ الْبَيْتِ نَظِيفَانِ

172 Now we apply this rule on the example of Perfect Masculine Plural
For example we say
"The muslims of Mosques are true"
its translation will some Thing This

مُسْلِمُونَ الْمَسَاجِدِ صَادِقُونَ

But due to the elimination of NOON-E-ERABI it will be as follow

مُسْلِمُو الْمَسَاجِدِ صَادِقُونَ

Like wise

اَنَا مَسْلِيْنَ اَلْمَا جِدْ مَا دُوْنَ

Instead of dizzy, Sleeping at The Time of writing vv Tired

اَنَا مَسْلِيْ اَلْمَا جِدْ مَا فُوْنَ

~~Now we have to do so few~~ E

Now we have to do some exercise of of this Rule.

EXERCISE-NO-16-A

Learn the words and meaning of as follows and then translate the Compounds and Sentences under them.

WORDS	Meaning	Words	meaning
بَوَّابٌ	Guard	وَسِخٌ	Dirty
جَبَلٌ	Mountain	جِنْدٌ	Group
جِبَالٌ	Mountains	حُرِّيٌّ	Brave
رُمْحٌ	Spear	وَجْهٌ	Face
رِمَاحٌ	Spears	وُجُوْهٌ	Plural of
عِنْدَ	Near	بَاسِرٌ	Disfigure

[this is always used as ظرف]

18-02-01

TRANSLATE IN ENGLISH

① هُمَا تَوَّابَانِ صَالِحَانِ

② هُمَا تَوَّابَا الْقَصْرِ

③ أَ تَوَّابَا الْقَصْرِ صَالِحَانِ

④ إِنَّ تَوَّابَيِ الْقَصْرِ صَالِحَانِ

⑤ يَدَانِ نَظِيفَتَانِ وَرِجْلَانِ وَسِخَتَانِ

⑥ يَدَا طِفْلَةِ زَيْدٍ وَسِخَتَانِ

⑦ رِجْلَا طِفْلِ الْمُعَلِّمَةِ الصَّغِيرِ نَظِيفَتَانِ

⑧ رُؤُوسُ الْجِبَالِ الْجَمِيلَةِ

⑨ أَ مُعَلِّمُو الْمَدْرَسَةِ مُجْتَهِدُونَ

⑩ إِنَّ مُعَلِّمِيِ الْمَدْرَسَةِ مُجْتَهِدُونَ

18-02-01

TRANSLATE IN ARABIC

① Those (both) are brave Armies
② The armies of both Kings are brave
③ Long Speavs of both armies

④ Few disfigured faces.
⑤ Are faces of both men disfigured
⑥ No doubt but certainly faces of both men are disfigured.
⑦ Are both books of Zaid difficult?
⑧ No doubt but certainly both books of Zaid are difficult.
⑨ ~~The difficult books of Zaid~~ Mahmood have the difficutt bookis of Zaid.

⑩ Those (Plural) are Pious believers.
⑪ The believers of Ward are Pious
⑫ Pious believers of Ward.
⑬ Are the believers of Ward Pious
⑭ Certainly the believers of Ward are Pious.
⑮ Those are (Lady) teachers of School.
⑯ No doubt The lady teachers of School of City are Pious
⑰ Those are teachers of School
⑱ Are the teachers of school

(18) tired
(19) No, but they are lazy.
(20) flesh of small (She-goat) and the fresh milk of cow are very Very nice.

(21) Hamid and Mahmood are delight hearted boys and They are Students of Scholar Zaid

22 Fatima and Zainab are hard-working Students and daughters of Pious (Lady) teachers.

(23) The delight hearted Slaves of Zaid are very hardworking.

(24) The delight heanted tailors of Ward are very Pious.

(25) Both bakers of very Clean Ward are busy and those both are very true

EXERCISE-NO-6.(B):

Now write (togather) all the rules of Possessive compound whose are described till vvow and Learn them by heart:

19-04-01 12:54 P.M

POSSESSIVE COMPOUND

PART- V

In the Lesson. No- 13 Nounous Sentences (Pronouns) we have understood not only the neccessity and benefit of Pronouns But also we understood the use of Pronouns-. Now we have to understand the use of the Pronouns which are different a Little bit as Compare to the Pronouns of Lessor - No-13.

Now Please look at this Sentence Carefully

"House of minister and Garden of minister"

In this Sentence the repetation of word Minister Looks awkward, Thats why the better Style of its Pronounciation is that

"House of minister and HIS Garden"

Like wise we normally say

"Teacher [Lady] of girl and HER School"

The diffrence of persons in respect of Number, Gender,

1st Person (Speaking Person) 2nd Person (Adressing Person) 3rd Person (Absent Person) is Comparatively more Clear in Arabic for the Pronouns used in Above examples (Sentences)

ADJOINED POSSESSIVE PRONOUNS

		SINGULAR	DUAL	Plural
III Person	MAS:	His [for one man]	Their for two men	Their [For more than Two men]
	FEM:	HER for (for one women)	Their (for two women)	Their [for more than two men]
II Person	MAS:	your	your	your
	FEM:	your	your	your
I st Person	MAS:	my	our	our
	FEM:	my	our	our

18:3 For understanding those Pronouns Please translate above examples The translation of first Sentence will:

بَيْتُ الْوَزِيرِ وَبُسْتَانُهُ

and The translation of second Sentence is

مَعَلِّمَةُ الطِّفْلَةِ وَمَدْرَسَتُهَا

Now once again Consider Those examples

Please ~~watch~~ Check, See that

بُسْتَانُهُ

(His Garden)

was actually (Garden of minister)

From this we ~~know~~ know that ~~4j that~~ Pronoun of 4j is used here for minister; which is Possessed Noun(مُضَافٌ إِلَيْهِ) in this Sentence:,

Likewise

مَدْرَسَتُهَا (her School) was actually (School of girl).

So that, Here the Pronoun of Lo is used for girl, and which is also Possessed Noun(مُضَافٌ إِلَيْهِ),

Its mean we know that those Pronouns are used mostly as Possessed nouns مُضَافٌ إِلَيْهِ and

And because Possessed noun
مضاف is alway in the Possessive
case مجرور, thats why all
those Pronouns are supposed
in the Possessive case, thats why
Their name
ضمائر مجرور
Possessive Pronouns

18:4 Second thing is very important
to understand that these Pronou
uns are written togather with
their Possessive noun (مضاف)
For example
رَبُّهُ His Lord
رَبُّكَ Your Lord
رَبِّي my Lord, رَبُّنَا our
Lord
Thats why Their name is also
ضمائر متصلہ (Adjoined Pronouns)

18:5 Please keep in mind another matter
which is that
أَبٌ Father أَخٌ Brother فَمٌ Mouth
ذُو owner when those words are
used as Possessive noun
مضاف
Then the forms of their ERABI
اعرابی حالت Case
(Zabr, Zer, Pesh)
are as follows

اَلْيَوْمَ عِيْدُ الْاَضْحٰى
Today is عيد الاضحى

Nominative case	objective case	Possessive case
اَبُوْ	اَبَا	اَبِىْ
اَخُوْ	اَخَا	اَخِىْ
فَمُ	فَمَا	فَمِىْ
ذُوْ	ذَا	ذِىْ

For example اَبُوْهُ عَالِمٌ
His father is a Scholar

اِنَّ اَبَاهُ عَالِمٌ
No doubt his father is a Scholer

كِتَابُ اَخِيْكَ جَدِيْدٌ
Book of your brother is new.

Pleare remember, Learn two matter in this connection

No. 1 if those words are Possessive noun ہیں towards the Pronoun 1st Person Singular واحد متکلم (S) then They are only in one form in the Three ERABI cases

Means اَبِىْ , اَخِىْ , فَمِىْ

my father my brother my mouth

6-3-01

That in Arabic Grammer rules It is usually said by the expents of Grammer, that Possessive noun (ضمیر) (The ی of 1st Person) digested its رفع Nominative and نصب objective

NO-II Word ہُوَ is not Possessive noun (ضمیر) Towards Pronoun But howeve it is ضمیر Towards ظاہر (اسم) (APparent Noun)

For enample

ذُو مَالٍ ذَا مَالٍ ذِی مَالٍ

(owner of wealth)

18-6 = when a Calling word (حرف ندا) is entered in Possessive Compound then it will Change not only its meaning But also its ERAA-BI Condition (اعرابی حالت). To understand those matters It is suitable that we shall understand some matters about Calling word (حرف ندا) and Proclaimer (منادیٰ). In every Langugage few words are reserved

for calling a Person Those are called calling words(حروف نداء) And the Person who is called is known as Proclaimer (منادى) For example we say

O' Afzal or
O Imran

in those Sentences WORD 'O' is calling word and Afzal and Imran are Proclamers (منادى)

In Arabic mostly word يا is used as (حرف نداء) And There are different Kinds of Proclaimers (منادى), whose have Their own Rules.
At this time ~~We~~ our discussion is Limited in only three 3, Kinds of Proclaimers (منادى)

18:7 First form is that, Proclaimer (منادى) is an Alone word (مفرد)
For example رَجُلُ، زَيْدُ when calling word (حرف نداء) is entered in those words, then Those words are Just in the Nominative case (مرفوع) But its Tanveen ـٌ ـٍ ـً is finished. So that ـُ will be.

يَا رَجُلُ يَا زَيْدُ

O Man O Zaid

Second form is that Proclaimer
18-8 ی ہے (معرّف باللام) (Proper with Laam)
for example:

اَلرَّجُلُ or

اَلطِّفْلَةُ

When calling word (حرف ندا) is entered on those Then we added اَيُّهَا with masculine and اَيَّتُهَا with feminine.

for Example يَا اَيُّهَا الرَّجُلُ
O Man

يَا اَيَّتُهَا الطِّفْلَةُ
O Girl

18-9 Third form is that Proclaimer
dizzy (ی ہے) is Possessive Compound.
مرکب اضافی

For Example
when the Word of calling (حرف ندا) is entered on those, Then (Possessile Noun) is objected or in objective case (حالت نصب).
For Example:- عَبْدُ اللّٰهِ / عَبْدَ اللّٰهِ

عَبْدُ الرَّحْمٰنِ / عَبْدَ الرَّحْمٰنِ

Some time MR - ABDUR-REHMAN is called without یَا or calling word like عَبْدَ الرَّحْمٰنِ This Time it

is also accepted as Proclaimer (ﷺ). This style is also used in URDU Language and also in English Langeage, in URDU we stretch the Last letter of the name Like ﷺ-ﷺ-ﷺ ﷺ then the Person who is hearing or Listening will understand that he is called, And in English Normally the Name of a Person is Abbreviated, Like if a name of a Person is WAJID then a calling Person may say 'O' WAJID or he can say WAAAAAAJ, Then Wajid can understand that he is called by somebody.

Likewise in Arabic. if عبدالرحمٰن is in Possessive case (Only Possessive Noun is in Possessive case) (عبدی) and it is without ی then it is understood AS Proclaimer (ﷺ)

Thats why the meaning of ربی is

~~O OUR~~ O OUR LORD.

12-04-07

EXERCISE-NO-17

Learn by heart the meaning of words and Translate the Sentences under them.

سَيِّدٌ - Lord of Chief

مُسْرِفٌ Extragravant

قَوِيٌّ ← Quarrelsome

قَوْقَ over

always used as Possessive Compaund ← لِ

قَاهِرٌ or Victorious omnipotent

كَيْفَ Undev

هُدًى Guidance

مَا what

↙ interrogative

لِسَانٌ Language

نُسُكٌ - Sacrifice Worship

مَائِدَةٌ Table

أُمٌّ molher

Translate in English

(1) يَا أَيُّهَا الرَّجُلُ مَا اسْمُكَ

يَا سَيِّدِي اِسْمِي عَبْدُ اللهِ

(3) يا عبد الله اهلك انت فيا طاوكاذ

(4) ما انا فياطا اهم سحاذ يا سيدى

قل انا بواب

(5) يا استاذ! دروسى كتاب العربى

سهلة هذا

(6) قال رسول الله [صلى الله تعالى عليه وآله واصحابه

وازواجه وعشرته وورثته وسلم تسليما كثيرا

كثيرا كثيرا الف الف الف مرة بعدد

معلوم الله تعالى]

كثير القوم خادمهم

(7) قل انتم قوم مشركون

(8) الله ربنا

(9) هم قوم خصمون

(10) القرآن كتابكم وكتابنا

الله عالم الغيب وعنده علم الساعة

11

⑫ هُدَى اللّٰهِ هُوَ الْهُدٰى

⑬ اُمُّهٗ صِدِّيْقَةٌ

⑭ عِنْدَنَا كِتَابٌ حَفِيْظٌ

⑮ اَلْكِتَابُ فَوْقَ الْمِنْضَدَةِ

⑯ كِتَابِيْ فَوْقَ مِنْضَدَتِكَ

⑰ رَبُّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ

⑱ اِنَّ اللّٰهَ لَغَنِيٌّ وَّرَبُّنَا

Translate in Arabic

① Abdurehman! have you Knowledge of day of Judgement

② No, my Lord, But ALLAH (swt) has its Knowledge and he hath. Knowledge of Book.

③ O' boy what is the name of this (feminine)

④ Her name is FATIMA.

2015 ⑤ Is She Your Teacher (Lady)

⑥ No. Sir, But She is my mother.

⑦ is Your mother not Scholer(Lady)

⑧ Why not my Lord! She is a Scholer(Lady) and her knowledge is very beneficial

⑨ Are Your teachers of School Sit.

⑩ No Sir, my teachers of School are not Sit, But they are busy

⑪ No. doubt my Prayer, and my Sacrifice are two great blessings of ALLAH

⑫ is Your Lord (ربّ) Forgiving?

⑬ No doubt our Lord is forgiving

⑭ Teacher, and Child of Teacher (Lady) and their daughter are Sit.

⑮ Both hands of Zaineb are clean and her both feet are dirty.

⑯ FATIMA has a beautiful Pen and

You (Plural feminine) have few benefecial books.

(17) Your Language is Arabic and our language is Hindi & English (انگلیزی)

(18) Sky is over the heads.

(19) Sky is over my head.

(20) My Pen is under the book.

(21) our books are under the Tabel of teacher.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ رَحْمَةٌ لِّلْعَالَمِيْنَ

True slaves of Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ وسلم

01-06-13

on His Name صلی اللہ تعالیٰ علیہ وآلہ وسلم سچا سچا باللہ تعالیٰ ہم سب کو سچا سچا غلامِ بنائے۔ آمین ثم آمین

PREPOSITIONAL COMPOUNDS

مُرکب جارّی

19.: There are some words in Arabic when they are entered in any Noun then those words Change this Noun in Possessive case (حالتِ جرّ)

For Example

:- A word "مِنْ"

is Among them, when it will entered in the word

"اَلْمَسْجِدُ"

then we say

مِنَ الْمَسْجِدِ

(From Mosque)

Those words are called

"PREPOSTIDNAL WORD"

حروفِ جار

And (with) by their entrance on any Noun. A, New compound is Existed, this New compound is called PREPOSITIONAL COMPOUND

Thats why in the Above example word "من" is (PREPOSITION)

and "من المسجد" is a "PREPOSITIONAL COMPOUND"

19-5 You have Studied that Adsective (صفت) and Qualified (موصوف) both made Qualified Compound (مرکب توصیفی)

And Noun or Pronoun in Possessive Case (مضاف) and Possessed Noun (المضاف الیه) both made

POSSESSIVE COMPOUND
(مرکب اضافی)

Likewise in Prepositional compound Prepositional WORD is called "Preposition" and the word on which Preposition is entered is called PREPOSITIVE WORD "مجرور"

(جار)

So that "Preposition (جار) and PREpositive (مجرور) both made THE "PREPOSITIONAL COMPOUND"

19:3 In this Lesson we shall not Study new rules for Prepositional Compounds(ظرف جار ومجرور) However we Shall Learn the meaning of PREPOSITIONAL WORDS (حروف جارة) And use them in Exercise.

At the time of Exercise Please must keep in mind that when a Prepositional Word is entered on a Noun Then Change this noun in the Possessive case.

Except the above matter you Should must fresh, Revise all the rules which you have Studied in the last Lessons., Because at the time of Exercise of Prepositional compound. You may need to apply the rules of last chapters.

19:4 Now Learn the meaning of following Prepositional compounds

WORDS	MEANING	Examples
ب	IN-FROM-FOR, AT-ON-TO-About.	بِرَجُل (with A man) بِالقَلَم (with A Pen)

WORDS	MEANING	EXAMPLE
فِي	IN	فِي بَيْتٍ (IN ANY HOUSE) فِي ٱلْبُسْتَانِ (IN GARDEN)
عَلَى	ON	عَلَى جَبَلٍ (on a Mountain) عَلَى ٱلْعَرْشِ (ON URSH)
إِلَى	Towards, TiLL, upto, To, untill, while near to, as far as To the Extent of	إِلَى بَلَدٍ Towards A city إِلَى ٱلْمَدْرَسَةِ (upto School)
مِنْ	FRom, with, by, OF, At, Since out of, then, To, through, than	مِنْ زَيْدٍ (From Zaid) مِنَ ٱلْمَسْجِدِ (From Mosque)

WORDS	MEANING	EXAMPLE
لِ	To - At - for - About - on - of - for the sake of - on behalf of - on Account of - because of - In order To -	لِزَيْدٍ (For Zaid)
كَ	- In the manner - which - As - Such AS - According AS - Like, Resemblence	كَرَجُلٍ (Like a Man) كَالْأَسَدِ (Like a Lion)
عَنْ	From	عَنْ زَيْدٍ (From Zaid)

19:5 A matter About the Prepositional WORD (لِ) is must be remembered (Keep in mind always) that when لِ is entered on a (مُعَرَّفٌ بِاللَّامِ) (Proper with Laam) that its (هَمْزَةُ الْوَصْلِ, HAMZA-TUL-wasal) will be cut off also ~~written~~ in written sentence (WORDS)

For Example

when ل is entered on اَلْمُتَّقُوْنَ

(Pious People)

then writting as لْمُتَّقِيْنَ

is Totally wrong (همزة الوصل)

However it will be written as

لِلْمُتَّقِيْنَ

(For Pious People)

Likewise from اَلرِّجَالُ

To لِلرِّجَالِ

and From اَللّٰهُ To لِلّٰهِ

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ
صَلَّى اللّٰهُ تَعَالٰى عَلٰى حَبِيْبِهٖ مُحَمَّدٍ
وَّ عَلٰى آلِهٖ وَاَصْحَابِهٖ وَاَزْوَاجِهٖ
وَعِتْرَتِهٖ وَذُرِّيَّتِهٖ وَسَلَّمَ تَسْلِيْمًا
كَثِيْرًا كَثِيْرًا كَثِيْرًا بِعَدَدِ مَعْلُوْمِ اللّٰهِ تَعَالٰى

1-5-01

15-04-01

EXERCISE-NO 18

Learn the meaning of following words.

WORDS	MEANING	WORDS	MEANING
حَدِيقَةٌ	Garden	تُرَابٌ	Clay
لِسَانٌ	Language	ظُلْمَةٌ	Darkness
بِرٌّ	Vitue	بَرٌّ	Land
يَمِينٌ	Right side	شِمَالٌ	Left hand
إِطَاعَةٌ	obedience	خِزْيٌ	Insult

مَعَ — With (Always comes As possessive Noun)

ظِلٌّ — Shadow

Translate IN :- ENGLISH -:

① فِي حَدِيقَةٌ

② فِي الْحَدِيقَةِ

①	مِنَ التُّرَابِ	②	مِنْ تُرَابٍ
③	مِنَ الْبَشَرِ	④	مِنْ بَشَرٍ
⑤	بِالْوَالِدَيْنِ	⑥	بِلِسَانٍ
⑦	عَلَى اللّٰهِ	⑧	عَلَى صِرَاطٍ
⑨	إِلَى مَسْجِدٍ	⑩	إِلَى الْمَسْجِدِ
⑪	لِلْعُرْسِ	⑫	لِعُرُوسٍ
⑬	كَظُلُمَاتٍ	⑭	كَشَجَرَةٍ
⑮	لَكَ	⑯	مِنْكَ
⑰	مِنِّي	⑱	لِي
⑲	إِلَيَّ	⑳	إِلَيْكَ
㉑	زِنِّي	㉒	بِكَ
㉓	عَلَيَّ	㉔	عَلَيْكَ
㉕		㉖	عَلَيْنَا
㉗			

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TRANSLATE IN

:- ENGLISH -:

① بِسْمِ اللّٰهِ ② اَلْحَمْدُ لِلّٰهِ

③ مِنْ رَّبِّكَ اِلٰى
صِرَاطٍ مُّسْتَقِيْمٍ

④ عَلَى الْقَوْمِ الْفَاسِقِيْنَ

⑤ غَضَبٌ عَلٰى غَضَبٍ

⑥ عَلَى الْبِرِّ ⑦ مِنَ الْمَسْجِدِ الْحَرَامِ

⑧ اَلْمُحْسِنُ قَرِيْبٌ مِّنَ الْخَيْرِ وَبَعِيْدٌ
مِّنَ الشَّرِّ

⑨ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ
وَّمُسْلِمَةٍ

⑩ اِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ

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عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ وَعَلٰى اَبْصَارِهِمْ ⑪

لَهُمْ فِى الدُّنْيَا خِزْيٌ وَّلَهُمْ فِى الْاٰخِرَةِ عَذَابٌ ⑫
عَظِيْمٌ ○

هُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا اَعْمَالُنَا وَلَكُمْ ⑬
اَعْمَالُكُمْ

وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ⑭

TRANSLATE IN ARABIC

① Until the day of Judgment.
② From Darknesses To Light.
③ A Light over a light
④ From Right hand side and From Left hand side
⑤ Paradise is for Pious People.
⑥ No doubt but the blessing of your LORD is near to believers and Far from disbelievers.
⑦ No doubt but Just King is Shadow of ALLAH (be Praised) on the Earth.
⑧ No doubt but ALLAH (be Praised) is mighty over every thing.
⑨ FOR ALLAH (be Praised) and for RASOOL-LA-LLAH. (ﷺ)

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(10) Obedience of ALLAH (سبحانہ وتعالیٰ) is in obedience of Rasoo-LALLAH صلی اللہ تعالیٰ علیہ وآلہ واصحابہ وبشرہ وسلم

(11) No doubt but ALLAH سبحانہ وتعالیٰ is Enemy for disbelievers.

(12) Curse of ALLAH (سبحانہ وتعالیٰ) is on disbelievers

(13) There is life in retaliation for you (o People)

(14) Certainly ALLAH (be Praised) is with Patient People.

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعَالَمِیْنَ

اَلصَّلٰوۃُ وَالسَّلَامُ عَلٰی رَحْمَۃٍ لِّلْعَالَمِیْنَ

صلی اللہ تعالیٰ علیٰ حبیبہٖ وآلہٖ وسلم نبینا

سُبْحَانَ اللّٰہِ وَبِحَمْدِہٖ وَسُبْحَانَ اللّٰہِ الْعَظِیْمِ

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سُبْحَانَ اللّٰہِ وَبِحَمْدِہٖ وَسُبْحَانَ اللّٰہِ الْعَظِیْمِ

INDICATIVE COMPOUNDS :-
OR ⟹ DEMONSTRATIVE COMPOUNDS
مرکب اشاری :-

[PART — I]

Yo:1 In every language There are Some words ~~are~~ are used for indication to any which thing.
For Example, in English, This These, Those, That, it. etc in Arabic Those are called "اسماء الاشارة" (INDICATIVE NOUN) (DEMONSTRATIVE OR NOUNS)

There are two types of demonstrative Nouns.

(i) NEAR DEMONSTRATIVE NOUNS (اسماء الاشارة قریب)

(ii) FAR DEMONSTRATIVE NOUNS (اسماء الاشارة بعید)

(I) FOR Example, Near demonstrative Nouns are This, it, These.

and Example for Far demonstrative Nouns are That, Those

Yo:1 Some Near demonstrative Nouns and Far demonstrative Nouns of ARABIC are given as follows First You have to Learn Them then we Shall study Some rules about Item and Then we have Some exercise.

:- NEAR DEMONSTRATIVE NOUNS -:
(اسماء الاشارة القريب)

	MASCULINE			FEMININE		
	رفع	نصب	جر	رفع	نصب	جر
SINGULAR	هٰذَا This one man	هٰذَا "	هٰذَا "	هٰذِهِ This one woman	هٰذِهِ "	هٰذِهِ "
DUAL	هٰذَانِ These Two men	هٰذَيْنِ "	هٰذَيْنِ "	هَاتَانِ These Two women	هَاتَيْنِ "	هَاتَيْنِ "
PLURAL	هٰؤُلَاءِ Those	هٰؤُلَاءِ	هٰؤُلَاءِ	هٰؤُلَاءِ	هٰؤُلَاءِ	هٰؤُلَاءِ
	These more than Two Men	"	"	These more Than Two Women	//	//

3-07-01

:- FAR DEMONSTRATIVE NOUNS —:

(اسماء الاشارة بعيد)

	MASCULINE			FEMENINE		
	رفع	نصب	جر	رفع	نصب	جر
SINGULAR واحد	ذلك That one man	ذلك That one-man	ذلك That one-man	تلك That one-woman	تلك That one-woman	تلك That one-woman
DUAL تثنية	ذانك Those Two men	ذينك Those Two men	ذينك Those Two-men	تانك Those Two-women	تينك Those Two-women	تينك Those Two-women
PLURAL جمع	اولئك Those more Than Two Women	اولئك " " "	اولئك " " "	اولئك " " " women	اولئك " " " women	اولئك " " " women

Yo:- We hope that, you have noted that in above demonstrated Nouns except the Persons (ضمائر) of Dual all demonstrative nouns of Singular and Plural ALL Nouns are MABNI Nouns (اسماء مبنية) (that the Noun who is same in حالة, نصب, and جر) NOW As same you need to remind the Lesson of PARAGRAPH No 2:C (III) that ALL demonstrative nouns are Proper Nouns (اسماء معرفة)

٢٥:٢ The thing which is indicated by Demonstrative noun is called [ABOVE MENTIONED مشار الیہ] (RELATED ABOVE)

For example, when we say "THIS BOOK"

in the above sentence Book is indicated, then Book is (مشار الیہ) (RELATED ABOVE)

And "this" is a Demonstrative Noun. (اسم اشارہ)

So that Demonstrative Noun and RELATED ABOVE (مشار الیہ) Both made the

DEMONSTRATIVE COMPOUND (مرکب اشاری)

٢٥:٤ Normally in Arabic مشار الیہ is معرف باللام (PROPER WITH LAAM)

For Example هٰذَا الْكِتَابُ

Here Please Keep in mind that هٰذَا is (This Book) Proper and الْكِتَابُ is معرف باللام And مشار الیہ معرف باللام هٰذَا Thats why هٰذَا الْكِتَابُ is accepted as Demonstrative Compound and Translated "THIS BOOK"

30-07-01

Normally (مشار إليه) [Above mentioned] = Related Above..
is Proper with Laam معرف باللام
in ARABIC.
For example هٰذَا الْكِتَابُ (This book)
Please keep in mind at this stage that هٰذَا is Proper and الْكِتَابُ is معرف باللام and مشار إليه is Proper with Laam.

Thats why هٰذَا الْكِتَابُ is accepted as Demostrative Compound and then translated as "THIS BOOK"

Ro:4 Please note that if there is noun after اسم الإشارة (Demonstrative noun) is a Common Noun
Then this nount is not accepted as Demonstrative noun. But will be accepted as جملة اسمية Nounous Sentence.
Because ذَا is علم (Proper) and usualy مبتدأ Subject is نكرة (Common) and خبر (Predicate) is normally نكرة (Common)
Thats why ذَا بَابٌ
is accepted as Nounous sentence جملة اسمية and translated as "THIS IS A Book"
Likewise, تِلْكَ الْفَتَاةُ is Demonstrative Compound. Its Translation is That Girl and تِلْكَ is Nounous Noun and its meaning with "THAT IS A GIRL"
There are some other rules of Demonstrateve Nouns. we will Discuss in later lessons. At this stage it is very important to keep in mind the difference of اسم إشارة and جملة اسمية EXERCISE

EXERCISE IS THE MOST IMPORTANT THING

14-08-01

EXERCISE - NO -19

20: Remember the meaning of following words.

أُمَّةٌ → Nation فَاكِهَةٌ Fruit

سَيَّارَةٌ - CAR Plural [فَوَاكِهُ]

صُوْرَةٌ - Photograph

عُصْفُوْرٌ - Sparrow

دَرَّاجَةٌ - Bicycle

سَبُّوْرَةٌ Black board

شُبَّاكٌ OR نَافِذَةٌ WINDOW

:- TRANSLATE IN ENGLISH

هٰذَا الْقِرَاطُ

هٰذَا قِرَاطٌ

تِلْكَ الْأُمَّةُ

④ تِلْكَ أُمَّةٌ

⑤ هٰذِهِ لَافِتَةٌ

⑥ هٰذَانِ رَجُلَانِ

⑦ هٰذَانِ الرَّجُلَانِ

⑧ هٰؤُلَاءِ الْأَقْدَامُ

⑨ أُولٰئِكَ كُتُبٌ

⑩ ذَانِكَ دُرْسَانِ

⑪ هٰذَانِ الدَّرْسَانِ

⑫ هَاتَانِ النَّافِذَتَانِ

⑬ هٰذَانِ سَبَّاكَانِ

TRANSLATE IN ARABIC

1. That Pen.
2. Those are two Pens.
3. That is a motor car.
4. This motor car.
5. This Photograph.
6. These two Lady teachers.
7. Those are few lady teachers.
8. This is a window.
9. This is a Sparrow.
10. That Sparrow.
11. This bicycle.
12. That is a black board.
13. These Motor Cars.
14. Those are few Motor cars.
15. These are some fruits.
16. Those two Fruits.

الحمد لله رب العالمين

صلى الله تعالى على رحمة للعالمين

صلى الله تعالى على حبيبه محمد وعلى آله واصحابه
وازواجه وبنته وعلى طاعبه اجمعين
برحمتك يا ارحم الراحمين

صلى الله تعالى على محمد بعدد كل معلوم لك

It is my Prayer to ALLAH be Praised name and mission of my Beloved Holy Prophet صلى الله تعالى عليه وسلم Amen

And if Somebody is in doubt about Respect and Honour of my Beloved Holy Prophet صلى الله تعالى عليه وسلم Then Surely on the Day of Judgement matter will be Clear.

DEMONSTRATIVE COMPOUND

PART - II

مرکب اشاری

(21) — We have seen in last Chapter That the IF NOUN (~~after~~ who is after the Demonstrative Noun (اسم اشارہ) is معرف باللام (Proper with Laam) Then This Noun is خبر (Related above) of the Demonstrative Noun And if this Noun is Common Then It is Predicate (خبر) of the Demonstrative Noun. In this connection a special thing which was in the exercise of last Chapter, that all the Nouns whose are after the Demonstrative Noun are ALONE (مفرد).

For example

in هٰذَا الْغُرَابُ

And

in هٰذَا غُرَابٌ

The word غراب is alone.

Now please understand that, This is not always the Same style or Technigue.

21:2 Some time This is also Possible That the Noun after the Demonstrative Noun is neither مفرد nor Predicate Noun

Alone (فرد اسم مفرد) But a Compound (مرکب)

For example, if we say [This Man] true

Except we say This man Then here " TRUE MAN "

is a Qualified compound (مرکب توصیفی) and it is also اسم اشارہ (Related above) of Demonstrative Noun . THIS .

In Arabic we say This Sentence AS

هٰذَا الرَّجُلُ الصَّادِقُ

This true man

Now here الرَّجُلُ الصَّادِقُ → is Qualified compound (مرکب توصیفی) And because it is اسم اشارہ (Related above) of هٰذَا Thats why it is معرفہ باللام Proper with Laam.

21:٣ In the above example if Qualified compound is common means رَجُلٌ صَادِقٌ Then Now, This can not be (اسم اشارہ) of هٰذَا But however It will be Predicate of لٰكِ Because it is Common. Thats why the translation of

هٰذَا رَجُلٌ صَادِقٌ

is " This is a True Man

21:4

We have seen till now that if a Alone noun or qualified noun ~~is~~ ~~Common~~ who is after the Demonstrative noun is common ~~then~~ Then it is Predicate and Demonstrative Noun is Subject (مبتدأ)

For example :- IN (This girl)

تِلْكَ طِفْلَةٌ

Word تِلْكَ is Subject

Now understand this matter that ~~That~~ Demonstrative Noun Alone is used as a Subject as in above example word تِلْكَ,

And sometime used as whole Demonstrative Compound (مُرَكَّب) as Subject (مبتدأ)

For example

تِلْكَ الطِّفْلَةُ جَمِيلَةٌ

Now watch above example, that تِلْكَ الطِّفْلَةُ is Demonstrative Compound. and is Subject. (مبتدأ)

Ahead this ~~جَمِيلَةٌ~~, its Predicate is Comming which is common. Thats why the Translation of the above Arabic Sentence. is

28-08-01

"This girl is beautiful"

Thats why The translation of

هٰذَا الرَّجُلُ الصَّادِقُ جَمِيلٌ

is "This True man is handsome"

21:a Now Please keep in mind this thing that if اولاء (Related above) is Broken Plural (جمع تکسیر) of غیر عاقل Non sensible creature Then usually Demonstrative noun is used as Singular femeinine (مونث واقف)

For example

تِلْكَ الْكُتُبُ

(These books)

Same as if Demonstrative Noun is Subject and Predicate is the broken Plural (جمع تکسیر) of the Non Sensible Creature (غیر عاقل) then also usually Demonstrative Noun will be Singular feminine (واحد مونث)

For example: هٰذِهِ كُتُبٌ

(These are books)

EXERCISE - NO 20.:

Learn the meaning of following WORDS:-

رَخِيصٌ Cheep

28-08-01

27-02-02

WORDS	Meaning
ثَمِيْنٌ	Costly
لَذِيْذٌ	Tasty
مُفِيْدٌ	Beneficial
دَوَاءٌ	Medicine
بَلَاغٌ	Message
غُرْفَةٌ	Room
ضَيِّقٌ	Narrow
سَرِيْعٌ	Very fast

TRANSLATE IN ENGLISH

① هٰذَا صِرَاطٌ مُسْتَقِيْمٌ

② هٰذَا الصِّرَاطُ الْمُسْتَقِيْمُ

③ هٰذَا الصِّرَاطُ مُسْتَقِيْمٌ

④ هَاتَانِ الْفَاكِهَتَانِ اللَّذِيذَتَانِ

⑤ هَاتَانِ الْفَاكِهَتَانِ لَذِيذَتَانِ

⑥ هَاتَانِ فَاكِهَتَانِ لَذِيذَتَانِ

⑦ تِلْكَ الْكُتُبُ ثَمِينَةٌ

⑧ تِلْكَ كُتُبٌ ثَمِينَةٌ

⑨ تِلْكَ الْكُتُبُ الثَّمِينَةُ نَافِعَةٌ جِدًّا

⑩ هٰذِهِ الشَّجَرَةُ كَبِيرَةٌ

⑪ تِلْكَ شَجَرَةٌ طَوِيلَةٌ

⑫ ذَالِكَ الدَّوَاءُ الْمُرُّ مُفِيدٌ

⑬ ذٰلِكَ تَخْفِيفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ

⑭ هٰذَا بَلَاغٌ مُّبِينٌ

⑮ هٰذَا بَيَانٌ لِّلنَّاسِ

⑯ هٰؤُلَاءِ النِّسَاءُ صَالِحَاتٌ

TRANSLATE IN ARABIC

① This medicine is bitter and That medicine is sweet

② That very fast motor car is narrow and this car is very fast and spacious

③ These are few costly Pens.

④ Those Pens are Cheap.

⑤ These costly Pens are beautiful.

⑥ These both fruits are bitter.

⑦ Those two fruits are sweet.

⑧ This boy is hardworking.

⑨ ~~Thos~~ That beautiful girl is hardworking.

⑩ This is a beautiful sparrow.

⑪ That sparraw is ugly.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَحْمَةً لِّلْعٰلَمِيْنَ

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَر

27-02-22

وَلَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ بِسِرِّ سَيِّدِ الشَّجَرِ

11-08-07

DEMONSTRATIVE COMPOUND -:

PART- III

مرکب اشاری -:

نز ثالث :-

۴۲ We have understand two matters in Last chapters.

(i) -: if after a demonstrative Noun (اسم اشارہ), An اسم مفرد (ALONE) is معرف باللام (Proper with Laam). Then This اسم مفرد is مشار الیہ (Related Above) of This Demonstrative Noun. And if it is common Noun Then it is [redacted] -: Predicate (خبر) of that Demonstrative Noun.

ii -: If after demonstrative Noun مرکب توصیفی (Qualified compound) is معرف باللام (Proper with No Laam) Then This مرکب توصیفی is مشار الیہ of That اسم اشارہ (Demonstrative Noun) and if This مرکب توصیفی is common نکرہ Then it is Predicate (خبر) of that Demonstrative Noun.

۴۲:۲ -: In this lesson we have to understand that if مرکب اضافی MURRAKKAB-E-AZAAFI (Possessive

Compound) came after اسم اشارہ (ISM-E-ISHAARAH) (Demonstrative Noun) Then How we can identify that This مرکب ناقص is خبر (Khabar) (Predicate) or مشارٌ الیہ (Mushaaroon-ILAIH) (Above mentioned or related above) of اسم اشارہ.

Before understanding this matter. Please concentrate Your mind on those Sentences

EXAMPLE.: Boy's This book

After Listening This Sentence, We know that Speech is not completed (It is not 100% understandable that what actually happened.)

Thats why It is a مرکب (Compound). And There is a word "THIS" is a Demonstrative Noun (اسم اشارہ), which is pointing towards Book. By this technique (or (manner) we accept it as مرکب اشارہ (Demonstrative Compound)

And if we say that

or

THIS IS BOY'S BOOK"

Then in This Sentence word "IS" is telling that Now

*1 [Still] Speech is completed

(Speech is only Completed, because word "IS" was there.)

Thats why Here هٰذَا "THIS" is مبتدا (MUBTADA) (Subject) and كتاب الولد "BOY'S BOOK" is its خبر (Khabar) (Predicate).

Please NOTE That, we have not this facility in Arabic

~~for~~ IN Arabic we can not correctly translate without differentiating the difference between "هٰذَا" and "خبر"

And also we can not understand or Know that, Described Sentence (Passage or Pharase) is

جملہ اسمیہ or مرکب اشاری

Demonstrative (Nominal Sentence) Compound

22:3.: Untill we have Studied that in ARABIC هٰذَا is معرفہ باللام (Proper with Laam)

So By this technique, The translations of 'BOY'S THIS BOOK" Should be

"هَذَا الْكِتَابُ وَلَدٍ"

OR

هَذَا الْكِتَابُ الْوَلَدِ

But both translations are wrong Its cause is that, كِتَابُ الْوَلَدِ is Possessive compound, in which كِتَابُ is مضاف (MOZAF) (A Noun or Pronoun in Possessive case) on which لا تعريف can not be imposed This is the main cause, if مركب اضافی is مشارٌ اليه (Related above) Then اسم اشارہ came after it (مركب اضافی) So that the correct translation of "BOY'S THIS BOOK"

"كِتَابُ الْوَلَدِ هَذَا"

Now Please Remember this Point that if Demonstrative Noun اسم اشارہ is coming after مركب اضافی

Then accept it as "مرکب اسنادی" (Demonstrative compound) and Translate it as a مرکب اسنادی (It means use all the rules of مرکب اسنادی at the time of translating).

22:4.: Please remember 2nd matter, which is that if Demonstrative Noun (اسم اشارہ) is *1 Demononstrative Compound (مرکب اسنادی), The accept اسم اشارہ as Nominal Sentence (جملہ اسمیہ) and translate it (according to the rules of Nominal Noun)

So Translation of

"هٰذَا كِتَابُ الْوَلَدِ"

is "This is boy's book"

(to understand)

22:5.: Last Point in connection with "مرکب اسنادی" is that, (Again Concentrate your mind on the Sentence)

"كِتَابُ الْوَلَدِ هٰذَا"

(This book of boy)

*1 (coming before)

In this sentence It is Clearly Showed that Point (نقطہ) is intended towards the مضاف (A Noun or Pronoun in Possessive case) which is "کتاب"

And it is already decided that "لام تعریف" "ال" can not imposed on مضاف, Thats why we were in Problem to deal this matter. And we Place مضاف الیہ after "مرکب اضافی"

But-: Please Suppose that if we need to intend the Point (نقطہ) towards مضاف الیہ (MOZAF ILAIH) (Possessed NOUN) which is

اَلْوَلَدُ

For Enample we need to say simple Presentation,

"↳Book OF This boy"

Better Presentation,

of This Sentence is

"HIS BOOK"

IN This case you Know that (as

described in Lesson no)

There will be "لا" means "آل" will be imposed before "مضاف الیہ" Thats why Demonsthative Noun will came ~~after~~ before مضاف الیہ So That the translatron of " Book of this boy "

"كِتَابُ هٰذَا الْوَلَدِ"

22:6.: You remember that in the lesson of مرکب اضافی (Paragraph- no 16:2), we Studied this rule that There will be no word between مضاف and مضاف الیہ. Howeven in the above Sentence

كِتَابُ هٰذَا الْوَلَدِ

Demonstrative Noun هٰذَا came between مضاف and مضاف الیہ

Please Nate this above Situation is an enception of the rule that no word will came between مضاف and مضاف الیہ

EXERCISE - NO - 21..

22:7.. Memorise the meanings of following words..

اُستاذ	Teacher
تلمیذ	Student
ذکی	Intelligent
عم	Uncle (Paternal)
عمۃ	AUnt (Paternal)
خال	Uncle (Maternal)
خالۃ	Aunt (Maternal)
وسخ	Dirty
امام	Religious leader

Words	Meaning
أَمَامَ	IN Front of
← came as جَاءَ	
عَيْنٌ	Fig
هُدًى	Guidance

TRANSLATE IN :— ENGLISH —:

1 هَذَا شَبَّاكُ الْغُرْفَةِ

② هَذَا شَبَّاكُ الْغُرْفَةِ

③ هَذِهِ سَيَّارَةُ مُعَلِّمِي

④ سَيَّارَةُ مُعَلِّمِي هٰذِهِ

⑤ سَبُّورَةُ الْمَدْرَسَةِ تِلْكَ كَبِيرَةٌ

⑥ سَبُّورَةُ تِلْكَ الْمَدْرَسَةِ صَغِيرَةٌ

⑦ أَهٰذَا أَخُوكَ

⑧ أَ أَخُوكَ هٰذَا كَالِمٌ ؟

⑨ هٰذَا الرَّجُلُ خَالِي وَتِلْكَ الْمَرْأَةُ خَالَتِي وَهٰذِهِ عَمَّتِي

⑩ تِلْمِيذُ الْمَدْرَسَةِ هٰذَا ذَكِيٌّ وَهُوَ إِمَامُ الْجَمَاعَةِ

تَلِمِيذُ هٰذِهِ الْمَدْرَسَةِ قَائِمٌ (11)
أَمَامَ الْأُسْتَاذِ

ثَمَرُ تِلْكَ الشَّجَرَةِ حُلْوٌ (12)
وَلَذِيذٌ هٰذَا التِّينُ

تِلْكَ الْبُيُوتُ لِلْأَغْنِيَاءِ (13)
السَّبِيلُ

أُولٰئِكَ عَلٰى هُدًى مِّنْ (14)
رَّبِّهِمْ وَأُولٰئِكَ هُمُ
الْمُفْلِحُونَ ۝

TRANSLATE IN ARABIC :-

① He is intelligent student

② .. My This Student is hardwor-king

3-: This boy of teacher is hardworking

4-: Boy of that teacher is monitor of class.

5-: This student ~~f~~ (~~Girl~~) (girl) of School is Pious and same is her teacher

6-:

⑥-: That cycle of teacher is very fast.

⑦-: O Abdur-rahmaan, is that man is your Uncle (maternal)

⑧ Bicycle of that teacher is new.

⑨ Intelligent student of this School is Stood in

front of mosque.

⑩ -: This is a Pious man and Those both men are of bad chavacter.

⑪ -: is She your aunt (paternal) ?

⑫ -: This is door of room and that is door of Garden.

⑬ The fig of this Garden is sweet.

⑭ : This tree of date is very old.

THE END

اسماءِ استفہام

مزاولے

ASMAA-E-ISTAFHAAM

INTERROGATIVE NOUNS:

(PART-NO-1)

23: In Paragraph No 11:3 we described that, at the time making a interrogative Sentence we have to add words

أ AND هَلْ

in the stant of Sentence Now please note that those words are called

حروفِ استفہام HAROOF-E-ISTIFHAAM

حروفِ استفسار HAROOF-E-ISTIFSAAR

The main cause of this name is that Those حروف never made any change in its اعراب (زبر، پیش، زیر، جزم) (Form of اعراب). And also Those حروف never made مبتدا (mubtada) (Subject) or استفسار (ISTIFSAAR) Intervrogative

فاعل (FAAIL) (Its also meaning is Subject)

EXCEPT Those حروف made change in the meaning of the sentence.

23:2 :- In this lesson we have to understand few new words, Those words change a sentence in to an interrogative Sentenee. Those words are called

اسماءِ استفہام

The cause of this name is that those words are used in the sentence as

مبتدا , فاعل , مفعول

MUBTADA	FAAIL	MAFOOL
SUBJECT	SUBJECT	OBJECT

The enample of those words will be described in the nent Part of this lesson at the moment Students need to memorise the اسماءِ استفہام

and their meanings.

WORDS	MEANING
مَا ـ مَاذَا	→ What
مَنْ	Who
كَيْفَ	How, In what manner what sort of, on what account
مَتَى	When
أَيُّ	Which, what, what Sort of, what manner of
كَمْ	How much *1
أَيْنَ	where
أَنَّى	From where – How
أَيَّةٌ	Which (for feminine)

*1 How many

23:3. Please note that above all اسماءِ استفہام are مبنی (Mabni) (Indeclineable) except

أَيٌّ and أَيَّةٌ

23:4. When اسماءِ استفہام "Interrogative Nouns" are introduced (or we can say used) as "مبتدا" MUBTADA (Subject). Then those Nouns Completed the Sentences when attached with other Noun which is after this interrogative Nouns.

EXAMPLE:-

مَا هٰذَا :-

In the above example مَا is مبتدا (Subject) and هٰذَا is its خبر Khabar (Predicate), Thats why the translation of "ما هذا" will be 'what is this"

What is this ?

Same as

مَنْ اَبُوْكَ

"Who is your father ?

أَيْنَ أَخُوكَ

"Where is your brother ?

23:5 :- Some time اسماء استفہام are used as مضاف الیہ (muzaf ilaih) (Possessed Noun). In those circumstances مرکب اضافی (MURAKAB AZAFI) (Possessive Compound) is came into existence. which is very important to keep in mind at the time of Translating (from Arabic to English and vice versa)

EXAMPLE :-

كِتَابُ مَنْ ؟

For above Sentence. Its translation

" "

is wrong → correct

Hows its translation is as under

Please note that Here كِتَابُ is مضاف (Noun in Possessive case) and مَنْ is مضاف الیہ (Possessed Noun) Thats why its correct translation will be "Whose book"

23:6.. Please note that the words

أَيٌّ أَيَّةٌ

are normally used جائیں (Noun in Possessive case) and those words are Joined with the Noun after them and made اضافی ترکیب (Possessive Compound) which is very important to keep in mind at the time of translating (from Arabic to English and vice versa.).

EXAMPLE:-

"Which Man" أَيُّ رَجُلٍ

"Which Woman" أَيَّةُ النِّسَاءِ

23:7.: There are some more rules for اسمائے اشارہ, Those rules will be discussed in next lesson. At the moment we have an exercise relating to the rules which are Studied in the Present Lesson.

EXERCISE. NO. 22

Learn by heart the meaning of following words

Words	Mean	Word	Mean
حِبْر	Ink	رَصَاص	Lead
قَلَمُ الحِبْر	Fountain Pen.	أَمَامَ	Chief
أَمَامَ	in front of	ذَهَبَ	He went
جَاءَ	He came	أَلَا	Be hold
الآنَ	Now	يَمِيْنٌ	Right Hand
يَسَارٌ	Left Hand	عَصَا*	Stick
وَرَاءَ	Behind.		
قَلَمُ الرَّصَاص	Pencil		

*1 مونث سماعی

TRANSLATE IN ENGLISH

1- ذلك ما ذالك ؟

1- مَا ذَلِكَ ذَلِكَ عَلَمُ الْبَحْرِ

2- مَا هٰذِهِ ؟ هٰذِهِ دَوَاةٌ

3- وَمَا ذَا فِي الدَّوَاةِ ؟

فِي الدَّوَاةِ حِبْرٌ

④ مَنْ هٰذَا ؟ هٰذَا وَلَدٌ

⑤ مَا اسْمُ الْوَلَدِ ؟ اِسْمُ الْوَلَدِ مَحْمُودٌ

⑥ كَيْفَ حَالُ مَحْمُودٍ ؟ هُوَ بِخَيْرٍ !

⑦ هٰذَا كِتَابٌ مَنْ ؟ هٰذَا كِتَابُ الْمَلِكِ

8 أَيَّةُ مِرْآةٍ قَائِمَةٌ أَمَامَكَ؟

هٰذِهِ أُخْتِي الصَّغِيرَةُ

9 أَيْنَ أُخْتُكَ الصَّغِيرَةُ؟

هِيَ ذَهَبَ إِلَى الْمَدْرَسَةِ

10 مَتَى ذَهَبَ؟ ذَهَبَ قَبْلَ سَاعَتَيْنِ

11 مَتَى نَصْرُ اللّٰهِ؟

أَلَا إِنَّ نَصْرَ اللّٰهِ قَرِيبٌ

TRANSLATE IN ARABIC :-

1 What is this.?
That is Mahmood's car

2 What is this.?
This is bicycle of a boy.

3. Who is that. ?
He is my teacher.

4 What is the name of teacher.?
His ~~is~~ name is Abdu-RAHMAN.

5 How is he. ?
my teacher is quiet well.

6 Who's daughter is she?
She is daughter of teacher

7 Which man is sat behind you?
He is teacher of my School

8 Where is your eldest son ?
He is ~~at~~ home.

9 When he came from market ?
He came just now.

10 ‘O’ MOSES “what is in your Right hand” This is my stick.

11 How are you (People, Plural, Public) Thank God, we are quiet well.

اسماء استفہام
مزید ثانی

ASMAA-E-ISTAFHAAM

INTERROGATIVE NOUNS -:

PART- NO. 2 -:

24: if we impose حروف جارہ (HAROOF-E-JARAH) (PREPOSITIONAL LeHers) in the starting Part of اسماء استفہام (INTERROGATIVE NOUNS). Then the meaning of اسماء استفہام will change according to these حروف جارہ (PREPOSITIONAL LETTERS)

Please learn all those by heart. Read those words from Right to Left Then it will be very easy and to understand and learn by heart

Word	Mean	Word	Mean
مِمَّا (مِنْ مَا)	From which Thing	لِمَا، لِمَاذَا	Why
عَمَّا (عَنْ مَا)	Relating to which thing	فِيمَا (فِي مَا)	in which Thing

WORD	Mean	Word	Mean
مِمَّنْ / مِنْ مَنْ	with which Person	لِمَنْ	who belongs
مِنْ اَيْنَ	from where	اِلَى اَيْنَ	Untill where
بِكَمْ *1	How many	اِلَى مَتَى *2	Untill when

24:2.: Please note a Point before understanding the rules of This lesson, which is that, when حروف جار are imposed in the starting part of word ما, Then ما is Some times written without الف and also Pronounced without الف.

EXAMPLE.:

FROM	TO
لِمَا	لِمَهْ
فِيمَا	فِيمَهْ
عَمَّا	عَمَّهْ

*1 in Sence of asking Price of Something. (Goods)

*2 in Sence of Time, Question

24:3 :. When the letter "ل" (Laam) (which is a prepositional Letter, حرف جار (HARAF-E- JAAR)) is imposed in the Starting Part of "ضمائر", Then we introduced this word in the start of Sentence.

In this case this word will complete the Sentence by Joining the Noun which is after this word "لِ" (So the Sentence will be automatically completed) So the translation of

لِمَنِ الْكِتَابُ

is "Who's book"

Now we have an exercise, And after this exercise, There will be another rule about "اسماء استفہام", which will be discussed.

* We can also say "Whose book is this"

EXERCISE NO 23 :-

Learn by heart the meaning of following words.

WORDS	MEANING
سَاعَة	Watch, Wrist Watch
عُصْفُورٌ	Sparrow
أَرْنَبٌ	Rabbit
حَدِيقَةُ الحَيَوَانَاتِ	Zoo
بَوَّابٌ	
سَمِينٌ	fat
رَاكِبٌ	Rider
نَاقَة	Camel (female)

:- TRANSLATE IN ENGLISH

1 لِمَنْ هٰذَا الْكِتَابُ ؟ 1

هٰذَا الْكِتَابُ لِوَلَدٍ

② لِمَنْ ذٰلِكَ الْعُصْفُوْرُ ؟

ذٰلِكَ الْعُصْفُوْرُ لِحَدِيْقَةِ الْحَيَوَانَاتِ

③ إِلَى أَيْنَ ذَهَبَ الْوَلَدُ

④ بِكَمْ هٰذِهِ الْبَقَرَةُ السَّمِيْنَةُ

⑤ لِمَ أَنْتَ جَالِسٌ فِي الْبَيْتِ ؟

⑥ فِيْمَ مَشْغُوْلٌ إِمَامُ الْمَسْجِدِ بَعْدَ الصَّلٰوةِ

7 قَالَ أَنَّىٰ لَكِ هَٰذَا

قَالَتْ هُوَ مِنْ عِندِ اللَّهِ

⑧ لِمَنِ الْمُلْكُ الْيَوْمَ

لِلَّهِ الْوَاحِدِ

الْقَهَّارِ

Last two sentences are from Holy Quran

~~BSt~~ 222

TRANSLATE IN ARABIC.:

1 Whose watch is this ?
This is watch of a girl

2. Whose rabbit is this,
This is rabbit of watchman of Garden.

3 what is price of this sweet date.

4 where has your brother come from.

5 Which women is standing near your house house door and why.

6 Who's Camel (female) is this, and who is about to ride this Camel, and untill where.

~~7~~ How much is for this sweet date

اسماءِ استفہام

(INTERROGATIVE NOUNS)

حرفِ ثالث

ASMAA-E-ISTAFHAAM.

(PART- NO-III)

۲۵: There are two uses of word "کم" (KUM), 1st is that it is used as "اسماءِ استفہام" at this time its meaning is "How much" or "How many".

Second use of کم is that This word is used as "خبر" KHABAR (PREDICATE), which is called "کم خبریہ"

At this time the meaning of کم "Too Much" or "Too many"

۲۵:۲-: When کم is used as a interrogative word (or we can say that used in interrogative Sense) Then the Noun (اسم) which is coming after کم is منصوب, نکرہ and واحد (OBJECTIVE CASE, COMMON, SINGULAR)

EXAMPLE.:

كَمْ دِرْهَمًا عِنْدَكُمْ ؟

How many

كَمْ سَنَةً عُمِرْتَ ؟

So if in any Sentense. if There is Noun which is in objective case and Sengular (منصوب، واحد). Then we have to understand that This is "كَمْ اِسْتِفْهَامِيَّة"

("INTERROGATIVE كَمْ")

٢٥: ٣ -: The method of using of "كَمْ خَبَرِيَّة" will be described in next Part of ARABIC GRAMMER, Because There will be use of VERB (فعل) at the time of use of كَمْ خَبَرِيَّة in the Sentenses.:

:- EXERCISE-NO-24 -:

LEARN THE MEANINGS OF FOLLOWING WORDS

WORDS	MEANING
*روپیہ	Rupee
مریض	Patient
تلمیذ	Student
تلامذہ (Plural)	
فارث	Farmer

*. Currency of Pakistan and India

TRANSLATE IN ENGLISH.:

① كَمْ وَلَدًا لَكَ يَا خَالِدُ ؟

لِي وَلَدَانِ وَبِنْتٌ وَاحِدَةٌ

② كَمْ تِلْمِيذًا حَاضِرٍ فِي الْمَدْرَسَةِ ؟

كَمْ تِلْمِيذًا غَيْرُ حَاضِرٍ فِي الْمَدْرَسَةِ ؟

لِمَاذَا ؟ كَمْ تِلْمِيذًا سَقِيمٌ.

③ كَمْ شَاةً عِنْدَكَ يَا أُسْتَاذِي ؟

عِنْدِي شَاةٌ مَعْدُودَةٌ

TRANSLATE IN ARABIC —:

① "O" Hamid" How many Children do you have. ?

Siv! I have two daughters and one son.

② How many teachers are Present in the School ?

How many teachers are absent today and why. ?

③ Who is he? He is a farmer

④ How many cow's has he got?

He has very few cow.s.

:- THE END -:

الحمد لله رب العالمين. الصلوٰة والسلام
على رحمة للعالمين. صلى الله تعالى
عليه وآله وسلم تسليما كثيرا كثيرا كثيرا"

AT LAST 1ST PART OF (BOOK)
A1ST ARABIC IS COMPLETED. I SHALL
TRY MY BEST. THAT 2nd AND 3rd BOOK
WILL COMPLETE SOON INSHAALAH.:

24-12-2007

Imran Ahmed
24-12-2007

18-10-2008 228

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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* CONJUGATION, تصریف
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25-12-2007

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مادہ و وزن

ROOT AND MEASURE

26:- Untill Now, we have Studied 10 Lessons, which were with their further sub classifications, and were altogether 25 consisted on 25 Lessons we have discussed Nouns. and compounds consisted on Noun, and as well as Nominal Sentense (جملہ اسمیہ)

Now we shall to stant the use of VERB (فعل) in Arabic. Its mean we shall turn our attention towards "

علم الصّرف

(ILUM-US-SURF)

(ETYMOLOGY)

But it is very important to introduce two New terms (MADAH) مادہ AND وزن (WAZAN)

(ROOT) (MEASURE)

before discussion of "فعل" (VERB)
Because in the Detail explainations of علم الصرف (ETYMOLOGY), Those two term will rpeat again and again.
NOTE-: An Important thing is that if You understand the system of **مادہ AND وزن**
Then it is will very easy for You to Remember and understand the uses of VERBS افعال

26:2 _: It is most Suitable to Concentrate Your mind on the following collections of words (کلمات). before the detail discussions of **مادہ AND وزن**
Following words are from Arabic Language. But There are many words are also used in URDU (as well as Persian) (And if You are familiar with URDU or Persian) (Then), *It is not very difficult to understand the meaning of those words (کلمات)

(1) عَالِمٌ , مَعْلُومٌ , عِلْمٌ ,
مُعَلِّمٌ , عَلَّامَةٌ , تَعْلِيمٌ

عَلَامَاتٌ مُعَلِّمَاتٌ

عُلَمَاءُ عُلُومٌ إِعْلَامٌ

2 → قَابِلٌ قَبُولٌ قِبْلَةٌ

إِقْبَالٌ إِسْتِقْبَالٌ مَقْبُولٌ

تَقَابُلٌ مُقَابِلَةٌ مُسْتَقْبِلٌ

3. مَضْرُوبٌ ضَارِبٌ ضَرْبٌ

اِضْطِرَابٌ مُضْطَرِبٌ مُضَارَبَةٌ

4 → مَكْتُوبٌ كَاتِبٌ كِتَابٌ

مَكَاتِبُ مَكْتَبٌ كِتَابَةٌ

مَعَاتِيْ ، كَتَبَةٌ ، مَكْتَبَةٌ

مُعَاتَبَةٌ

5. مَقْدُوْرٌ ، تَقْدِيْرٌ ، قَادِرٌ

مِقْدَارٌ ، قَدِيْرٌ ، قُدْرَةٌ

مُقَدَّرٌ ، قَدْرٌ ، مُقْتَدِرٌ

Please concentrate your mind on the words of five groups above, and tell which ~~words~~ letters are same in a ~~group~~, the words of a group, whose are also found in the all words of this group, Its means common letters in the words of same group. If you have ability to find the common letters of one group, words with just one observation, Its means you are quiet intelligent person.

26:3. Second possible method is that write all letters of every words

of a group separately for example

GROUP-5	GROUP-4	GROUP-3	GROUP-2	GROUP-1
قادر	کتاب	ضرب	قبل	عمل
تقدیر	کاتب	ضارب	قبذل	عملوم
مقدار	مکتوب	مضروب	قابل	عالم
مقدور	مکتب	مضاربة	مقبول	تعلیم
قدرة	مکتبة	مضراب	استقبال	عملآلة
قدیر	کتابة	اضطراب	مقابلة	معلّم
مقتدر	مکتبة		اقبال	اعلام
			تقابل	عملوم

Now you have to cross (x) all letters of the words in every column which are not common in all words. However those letters

are in few words but not in the remaining words.

Then you have the only letters of those, all words ~~are~~ which are common in all words.

In any case, you have to find common letters, at last you will be on the result that,

1. The common letters of group No 1 are

ع ل م

2. The common letters of group No. 2

ق ب ل

3. The common letters of group No. 3

ض ر ب

4 The common letters of group No 4 are

ک ت ب

5. The common letters of group No5 are

ق د ر

pasicity

So the words of every group are made by Those three letters which are common in those words

Please note that those common letters are called ماده - ROOT of those words.

Its means that root of all words of groups No. 1 is علم

and root of all words of group No. 2 is قبل and so on...

from above discussion, This matter is cleared that in Arabic, normally all کلمہ (Part of speach), which are Noun or Verbs (اسماء, افعال)

There (اسماء، افعال کلمات) base is a **ROOT OF 3 LETTERS**

26:4.: Let we think about the following roots.

1 عرب، ربع، برع، رعب، عبر، لعبر

2 حرب، نزع، سرح، رحب، حبر، بحر

Those all roots have the ability for the existence of base of different words of Arabic Language. However it is possible that you can understand the meaning of few کلمات. you have noted that all roots of first group are came in to existence by only changing the order of 3 letters عرب, And in the same manner * all roots of Second group are came into existence by changing the order of 3 letters حرب

26:5.: You have already studied in the paragraph No 2:3 (chapter-No:2) that There is a strange quality of (* basicly) changing of اعراب

(vowels زبر، پیش، زیر) of Nouns of Arabic language. In the same manner Now you have to observe another strange quality of Arabic and Which is that,

If you get 3 letters from 28 Alphabets of Arabic, with any order Those 3 letters are used as root for many words. It means from those 3 letters many nouns and Verbs can be formed. This technique or formula is not a 100% rule. There are many collections of 3 letters, which are not used for a single word of Arabic Language for Example

ح د ل ۔ ر ت ث

ش ک ت ۔ ع ر ح

However It happend mostly, (that words are formed with 3 letters) It means that any 3 letters of Arabic are used for root of many meaningful words.

For example, if you try to make many 3 collections of 3 letters with different order of different letters of Arabic language

Then there are more than 70 to 80 collections of letters out of 100 collections of letters. Which have ability for forming the root of different meaningful words.

26:6 This root concept is too much important in the education of Arabic specially in Etymology (علم الصرف) (ILM-US-SURF). The topic and aim of this science (Etymology) is only that How to create different words (Nouns and Verbs) from the root. The different words which are created by a root, in those words, many words are created by definite rules. Its means The technique for formation of, a special meaningfull word from the basic meaning of a root is Same for formation of Same type of word for all roots

FOR Example from

طَلَبَ ← مَطْلُوب

He wanted — The Person who is wanted

ط ل ب is root

ب و ل ط

*1 Basic meaning is to want

Its means the main root was ظلب Then the technique which was adopted is that add a م before the word the add a و before Last Letter ن So new word will be read as مَظْلُوْن means the Person who is wanted

So we can adopt same technique or for formula for all roots and we can get Same result, and Same meaning of the basic root but in the Sence of object مفعول

قَتَلَ* ← مَقْتُوْل

The Person who was Killed — He Killed

م ق ت و ل

غَفَرَ ← مَغْفُوْر

The Person who was forgiven — He forgave

م غ ف و ر

سَجَدَ ← مَسْجُوْد

م س ج و د

* Basic meaning is to KiLL

31-12-08

For this Purpose, we need to impose not only few vowels (فتح، ضمہ، کسرہ، سکون) on the letters of Root (مادہ)
(Please note that the letter of roots are called basic or orignal letters (حروف اصلی) but also many letters are added. (as we have already explained in above example)
Another way is to carefully check the words given in Paragraph 26:2, and it is very easy to understand because The roots of all those words are already informed.

EXAMPLE —: To describe the method of formation of word تَعْلِيمٌ

From Root ع ل م

1. First of all impose تَ then after it, first letter write impose سکون (ْ) on first letter ع, New form تَعْ is formed, Then write 2nd letter لِ with کسرہ, and add a ی with سکون, untill new formation is تَعْلِی and at last attach the Last letter of Root, which is مٌ

and impose a "تنوین رفع" on the ی (This Tanveen can be changed at the time of use of word) So a New word

تَعْلِیْمٌ (Education)

is formed.

Same as

From سَ لَ مٌ To تسلیم Acceptance

" قَ رَ بٌ - To تقریب Meeting

" کَ مَ لٌ To تکمیل completion

" کَ بِ رٌ To تکبیر Praises of God

" بَ دَ لٌ To تبدیل Change

" عَ مَ لٌ To تعمیل Action

" قَ دَ رٌ To تقدیر Luck

" فَ صَ لٌ To تفصیل Detail

" بَ لَ غٌ To تبلیغ Preaching

26:7 You have guessed that, the method of teaching of, formation of word from a root is too much difficult, long and complicated, (as we have explained in Paragraph no-26:6.

The Scholars, who made the Rules of Arabic Grammer, introduced a method to ease this difficulty. which is as follows.

They defined (fixed) the name ف ع ل of 3 letters of (1, 2, 3) of root [for example in the case of ف ع ل root word ف ع ل or ض ر ب, so letter NO 1 is ف letter NO 2 is ع and letter NO 3 is ل]

The method was that instead of saying letters of root, and with imposing No 1, No.2, No.3 or saying First, middle and Last

They (Sholars of Arabic Grammer) say

Letter No 1 or first → "ف"

Letter NO 2 or middle → "ع"

Letter No 3 or Last → "ل"

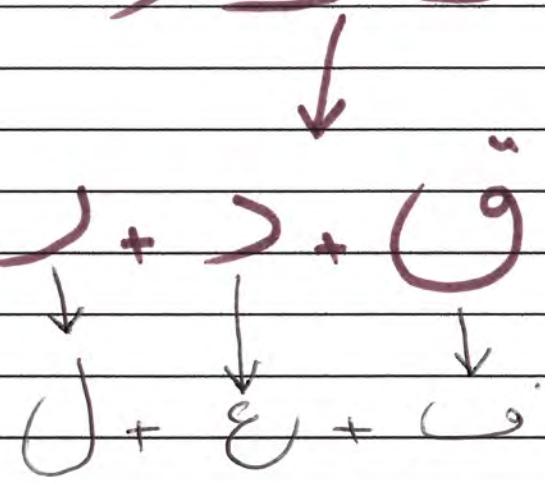
EXAMPLE:- in word قدر فاے کلمہ (FAA-E-KALIMA) means the

letter in Place of "ف" is "ق"

and عين كلمة is "د"

and لام كلمة is "ر"

"قدر"



Please note that this fundamental rule helps through all futur- lessons of "علم الصرف ETYMOLOGY"

So whenever we need to format a word from a decided root. Then first of all from ف ع ل a word is formated as a Sample, Then according to This Sample, from any relevant root, a new word can be formed.

Method is described as follows

instead of "ف" of sample → First letter of root
" " "ع" " " → Second " " "
" " "ل" " " → Third " " "

and ~~remaing~~ remaining vowels (زبر، زیر، پیش) and extra letters are imposed according to **Sample**

for example according to the Sample of "فاعل" and "مفعول" words formed from different roots, are given as under

ROOT	SAMPLES	
مادہ	فاعل	مفاعیل
علم	عالم	معلوم
قبل	قابل	مقبول
ضرب	ضارب	مضروب
کتب	کاتب	مکتوب
قدر	قادر	مقدور

I hope. Now Student,s understand that how New words are formed according to (Structure) of Sample from the RooT, And Now you also understand that Word "تَعْلِيم" was formed according to the structure of Sample "تَفْعِيل" from the Root "ع ل م"

28

26:8 - And Now Please understand and memorise This matter that the word formed from فعل as sample is called in the Language of Arabic Grammer is وزن (MEASURE) (Wazan)

You have noticed two Measures in Page No 250, Means,

"وزن" is a measure "فَاعِل"

"مَفْعُول" is also a measure

At this Stage you have to study only that, how words are formed according to different اوزان Pluval of وزن (measure) from any ماده Root.

The Recognisation of Root and measure is related with the use of ARABIC DICTIONARY

قاموس العربی

This matter will discuss Later

* ALSO

EXERCISE NO. 25 "A"

تمرین نمبر ۲۵۔ الف

There are few roots (مادہ)
~~and~~ are given alongwith few measures (اوزان), in following Paragraph

You have to format words according to those all measures (اوزان) in this group from all roots (مادہ)

Please note that There are 3 groups are given as under

GROUP NO. 1

ROOTS	MEASURES
مادہ	(اوزان)
ر ف ع	فَعَلَ
ج ر ح	يَفْعَلُ
ذ ھ ب	فَعَلْتُمْ
ج ل ز	يَفْعَلُوْنَ
أ ف ع ل	إِفْعَلْ
ق ط ع	

14-2-09

GROUP. NO. 2

ROOTS	MEASURES
ش ر ب	فَعَلَ
ح م د	فَعِلَتْ
ل ا ث	تَفَعَّلُ
ف ه م	تَفَعَّلِيْنَ
ض ا ع	أَفْعَلُ

GROUP-NO. 3

ROOTS	MEASURES
ق ا ر ب	فَعُلَ
ن ا ع د	فَعُلْنَ

ROOTS	MEASURES
ن ق ل	
ش ق ل	تَفَعُّلٌ
ح س ن	تَفَعُلَانٌ
ع ظ م	أَفْعَلُ

EXCERS

EXERCISE.NO.25B

تمرین ۲۵.ب

4-05-09

→ In Paragraph 26:2 there are five groups of words are given, the root of every group is explained to you in Paragraph No. 26:3. Now on the base of this knowledge you have to write the MEASURE (وزن) of every word,

for example.

04-05-2009

A word "مَكَاتِيبُ" is given in Group No 4. And you have already told that The root "مادہ" of all words of this group is "ک ت ب", Now you have to do* the following method

No. 1.: in the word "مَكَاتِيبُ" Change first Letter of "Root" (ک ت ب) [which is ک ت ب] "ک" with "ف"

NO. 2.: Change 2nd letter of root "ت" with "ع"

NO:3.: And Change last letter of root "ب" with "ل"

And remaining all Letters, Keep Stick them their own Places, and do not Change any Vowels (ساکن، فتح، کسرہ، ضمہ)
By using this method you can find the measure "وزن" of word

مَ كَ ا تِ ي بُ = مَكَاتِيبُ

[Change with ل] [Change with ع] [Change with ف]

مَ فَ ا عِ ي لُ = مَفَاعِيلُ

* Adopt

فعل ماضی معروف

:— PAST INDEFINITE TENSE

تعریف، وزن و تصریف (گردان)

DEFINITION, MEASURE AND PARADIGM

27: In Previous lesson, You have not only understood the meaning of **مادہ** (ROOT) and **وزن** (MEASURE) but as well as You are able to guess that the different words (including Nouns and Verbs), which are formed from different ROOTS must have Special (Specific) MEASURES (اوزان)

In Arabic There are too much quantity*1 of such types of MEASURES But fortunately the measures which are mostly used, are comparatively Less, (IN numbers) and it is not difficult to memorise those measures,
And our aim is to inform You slowly and steadily those measures (اوزان), which are mostly used in Arabic (Specially Quranic Arabic)

NOTE.: Please note that Quranic Arabic is bit different from Simple spoken Slang Arabic, in different Areas of Arabic World. There are different Shades, and accents...

*1 [IN Numbers]

AIM OF THOSE ARABIC NOTES

The aim of those Arabic NOTES are only and only that a British Born Muslim Child can understand the PURE QURANIC ARABIC, SO HE/SHE CAN EASILY UNDERSTAND HOLY QURAN AND COLLECTION OF HADEES MUBARKS FROM ARABIC TEXT. There will be NO Third Party between You and Holy Quran. Third Party mean the Translator, It is my Personel experience that every translator translate Holy Quran according to his Sectarian background. And a normal reader miss the actual meaning of word of ALLAH سبحانہ وتعالیٰ,

The level of student for those Arabic notes, is an intellegent or most Hardworking student of A. Levels. or may be a Good Student of G.C.S.E., I have visited many times Book stores, and there are dozens of Books for Arabic. but from those it is hard to develop a quick ability for understanding of Holy Quran, Before those Arabic Notes, مفتاح العربیہ (GATEWAY TO ARABIC) BY DR IMRAN HAMZA ALAWIYE, SERIES ALL 8 books are a very Good stant, After مفتاح العربیہ Then Those Arabic Notes are most easy to understand

* Age 7 year is reasonable, to stant 1st Book of مفتاح العربیہ, Then Gradually improve...

خیرکم من تعلم القرآن وعلمہ ...

27-08-09

۲۷:۲:

You have observed in Previous lesson that at the time of making words from any root, we have to add more (extra) letters in the letters of ر ك ب (root) and need to impose vowels (حرکات)
For example ROOT "ق ب ل". To make (format) word "قابل" except imposing vowels, a Letter "ا" is added.
But from the same Root, When we need to make word "مُسْتَقْبِل" except imposing vowels, we have to add "س.ت." (3 more letters). So due to this situation a student is confused that which are the Letters of Root of a Noun or Verb (in This "Noun" or "Verb" for example a word وَكَالَتِيْنِ in This Noun There are 5 Letters but which letters are ROOT (ك ت ب) of This Noun in this word, ا ا ن Those are extra Letters and ROOT is ك ت ب) We need to develop this ability in the Students)

For the Solution of this Confusion Please note that, A WORD MADE BY any ROOT

1. In which there is not a single extra word letter existed from the Root's Letter (It's mean if the root has 3 letters then

This word has also 3 letters not 4 letters)
2-: This word can be made from all roots with same rule. (عام)
3-: That word is also meaningfull (بامعنی) and more meaningfull ~~Sen~~ words can be made from it with a Specified (Single) rule.
This word is only 1st قیام (Seeghah) of Past Tense (فعل ماضی)
(It is very important to explain this word "صیغہ" for students because, it will be most familiar with Students of Arabic and Holy Quran throughout their Life. It is an Arabic word, its meaning is special form of a word, Like a Patteren in the foundry shop, its means from a single pattern or a mold, many Shapes of Pants can be develop, or we can say that the Practice the ant of Goldsmith, from a Single Pattern or mold they can make 100 of different designs of Jewllery, other meaning of قیام is, forming, Shaping, molding fashioning, Creating. So قیام is a basic decided form, it is not an uncertain term, (composing, formulating and drafting, designing Sence is also existed in the word of قیام)

29-08-09

There will be more discussion about the 1st kind of فعل ماضی Past Tense in this Lesson (Last Part of This Lesson)

۲۷:۳ـ: Now we have started the 1st Step of discussion of Verb Now we shall learn to format (make) the Verb from different roots and shall study the measures (اوزان) of different Verbs. But It Looks most important that, to describe, few basic matters about the use of VERB in Arabic.

۲۷:۴ـ: We have already informed to you in the Paragraph No 1:8 of the 1st Part of book that a word is alsa a Noun (اسم) in which the Sence of doing a task or work is existed in its meaning, But there will not any tense from three tenses Like Present Past, Future(ماضی حال مستقبل) Those Nouns are called مصدر (Infinitive), which are actually Nouns. With this reference, please note this matter again that the, Sense of Time and Tense is alse existed in the Verbs of Arabic language Like every language, Only the Sense of doing a task (work) is not

enough.
For Example the meaning of عَلِمَ is "To Know" and the meaning of ضَرَبَ is "To beat" But only for This (The Sense of doing a Task) we can not Say that "عَلِمَ" and "ضَرَبَ" are Verbs. However Those words are Still Nouns. But when we say عَلِمَ Its mean "HE KNEW" or when we say "يَضْرِبُ" which mean "He beats"

Now Those words عَلِمَ and يَضْرِبُ are called verbs, because in 1st word The idea of Past tense is exsited and in Second word there is idea of Present Tense is existed

س:۵ :- The division of Verb according to Tense is 3 Dimensional (3 TYPES) in Arabic Same as the other Languages of world. i-e ① فعل ماضی Past tense in which the Sence of the Time which is already Passed

2: فعل حال.. Present tense, in which the Sence of ~~Time~~ existing Time is found. or existed

3 فعل مستقبل.. in which There is Sence* ~~of~~ in next time is existed

*1 of doing a task or Happening an action]

Same division of Verb according to Tense is used in Persian فارسی and URDU اردو Languages And in English those are called PAST, PRESENT and FUTURE Tense.

The formation of different words who have the different tenses of verbs (meaning of) "صیغہ" which are called صیغہ is a most important part of learning a new language. However this is a most hardworking task for students. So now we have to discuss the different صیغہ (MOLDS) of PAST TENSE فعل ماضی Present Tense فعل حال and future Tense فعل مستقبل will be discussed in (next) further Lessons انشاء اللہ تعالیٰ

PC: 4 You have already studied in Paragraph NO 13:2 of 1st Part of this book, in Arabic, at the time of using Pronouns (ضمائر), we need to carefully consider not only the difference of 1st, 2nd and 3rd Person (غائب، مخاطب، متکلم) but also consider the difference of Gender (جنس) and Number (عدد) Then for Number there are separate Pronouns (ضمائر) for Singular, dual and Pluval (واحد، تثنیہ، جمع), So there are 14

Pronouns in Arabic. In the Same way the No of different SEEGHA'S (صیغہ) of Verb in Arabic are 14. The main cause for This (14 No of صیغہ) is that, in the all languages of world The No of صیغہ are according to the No of Pronouns (ضمائر) used in this Language. In any Language the formation of صیغہ of Verb from Pronouns (ضمائر) is called ConJuction or Persons of verb. In URDU and Persian it is called گردان (Gardaan) of Verb and in Arabic it is called تصریف (Tasreef) of Verb (فعل).

27:7-: The Pronouns are also described in a decided form every time, when Persons of verb (صیغہ) are written, at the time of conJuction of verb (تصریف فعل) is being described in many languages of world.

JUST TO INTRODUCE URDU :- WORDS TO STUDENTS.:

for Example in URDU Language normally the conJuction (گردان) of Past is as follows

10-09-09

Masculine مذکر

وہ گیا، وہ گئے۔ تو گیا۔ تم گئے۔ میں گیا۔ ہم گئے

we went. I went. You went. You went. They went. He went
P S P S

Feminine مونث

وہ گئی۔ وہ گئیں۔ تو گئی۔ تم گئیں۔ میں گئی۔ ہم گئیں

we went. I went. You went. You went. They went. She went
S

How ever few conJuction of Verb is Such type that masculine and feminine are same

for example..

اس نے مارا۔ انہوں نے مارا۔ تو نے مارا۔

He beat. They beat. You beat

تم نے مارا۔ میں نے مارا۔ ہم نے مارا

You beat. I beat. We beat

In English the conJuction of Past is as under

I went, we went, You went, He went
They Went

Have you noted that, URDU conJuction started from Third Person Pronoun and ended on 1st Person Pronoun غائب متکلم, However in English order of Persons are opposite, it started from 1st Person متکلم and ended on 3rd Person (غائب)(It is Practice in English)

S → singhar - واحد

P → Plural - جمع

08-12-2009

27:8 Pronouns are not used every time with every SEEGHA (صیغہ) or Conjuction(تصریف) in many Languages of world.

However Seegha's (صیغہ) are made (formatted) in such a style that the Pronouns of subject in every Seegha can be understood from the formation of that Seegha's. The conjuction(تصریف) of VERB (فعل) is formatted in this manner exactly in Arabic and Persian. So in Arabic, the conjuction(تصریف) of ~~Arabic~~ Verbs is also formatted in 14 SEEGHA'S (صیغہ) according to the in use(مستعمل) quantity (14) of Pronouns in Arabic,

Normally this quantity (14) looks too much. But when you compare its regularity and similarity with the irregular conjuction of verbs of URDU. and complicated forms of Tenses. and execessive numbers of verbs of English, Then you found it (Arabic conjuction تصریف) comparatively more easy.

27:9 : According to different Pronouns of subject, The conjuction of Past tense in Arabic will be formatted as under P.T.O

PAST INDEFINITE TENSE.

فعل ماضی معروف

27:9.. IN Arabic the conJuction(تصریف) of Past Tense according to different Pronouns of Subject will be as under

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
فَعَلُوا	فَعَلَا	فَعَلَ	Masculine مذکر	THIRD PERSON غائب
They (many men) did	They (Two men) did	He did		
فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	Feminine مونث	
They (many women) did	They (Two women) did	She did		
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	Masculine مذکر	SECOND PERSON مخاطب
You (many women) did	You (Two men) did	You (one man did)		
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	Feminine مونث	
You (many women) did	You (Two women) did	You (one women) did)		
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	Masculine مذکر	FIRST PERSON متکلم
We (many men) did	We (Two men) did	I (one man) did)		
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	Feminine مونث	
We (many women) did	We (Two women) did	I (one women) did		

27-12-09

27:10.: To memorise and to stick (This Conjuction تصریف) in your mind. It is very important to rpeate this conjuction many times with your tongue. But the change in every SEEGHA (صیغہ) can be stick in your mind by following Table. in this Lable the letters (ل, ع, ف) are Presented with 3 small Lines.

~~You can easily~~ From this table You can easily understand the vowels (فتحہ. ضمہ. کسرہ) of three letters and addition with every SEEGHA (صیغہ) with them (3 letters ف ع ل).

Plural جمع	Dual تثنیہ	Singular واحد		
وْا ـُـ ـ ـ ـ	ا ـ ـ ـ ـ	ـ ـ ـ ـ	مذکر	3Rd Person غائب
نَ ـ ـ ـ ـ	تَا ـ ـ ـ ـ	تْ ـ ـ ـ ـ	مونث	
تُمْ ـ ـ ـ ـ	تُمَا ـ ـ ـ ـ	تَ ـ ـ ـ ـ	مذکر	2nd Person مخاطب
تُنَّ ـ ـ ـ ـ	تُمَا ـ ـ ـ ـ	تِ ـ ـ ـ ـ	مونث	
نَا ـ ـ ـ ـ	نَا ـ ـ ـ ـ	تُ ـ ـ ـ ـ	مذکر	1st Person متکلم
نَا ـ ـ ـ ـ	نَا ـ ـ ـ ـ	تُ ـ ـ ـ ـ	مونث	

05-01-10

٢٧:١١ - We have described in the Paragraph no ٢٧:٩ of this Lesson, that roots of a word is recognised by the First SEEGHA (صیغہ) of Past indefinite Tense (فعل ماضی مبہم). Now if you carefully check the Table (in Paragraph - also ٢٧:١٠), You will guess that in this table only first SEEGHA Third Person Singular (واحد مذکر غائب) is only word in which There is not addition of any letter with letters of فَعَلَ (کلمات فعل). Thats why the recognisation of the roots of word are Possible by the First SEEGHA of Past (indefinite) Tense (فعل ماضی مبہم) (*1)

For Example طَلَبَ "He (one man) wanted". The root of this word طلب is ط، ل، ب

فَتَحَ He (one man) opened. The root of this word فتح is ف، ت، ح etc:

٢٧:١٢ - Please understand a Second matter that there are 3 measures (اوزان) of Past Tense (فعل ماضی) فَعَلَ، فَعِلَ، فَعُلَ

(*1) or we can say that roots of words are recognised by the First SEEGHA of Past indefinite Tense (فعل ماضی مبہم)

09-01-10

The conjuction (تعریف) of "فَعَلَ" is only given in the tabel (Page No 269) But. Its not mean that you have to memorise 3 conJuctions (تعریف). You have to memorise only one conjuction (تعریف). because the method of formation of conjuction is same, but only You have to cautrious (Pay more and more attention) that which VERB (فعل) came on the measure of "فَعَلَ"; You have to impose and Read ـَ (FATHA) (ZABAR) or ـِ (KASRAH) (ZER) under the عین Letter (کلمہ عین) in all Persons (SEEGHA'S). For example, forom فَعَلَ، فَعَلَا، فَعَلُوا ..... untill the Last Person (صیغہ) Same as (فَعُلَ) in the measure of فَعُلَ, we have to impose ـُ (Pesh) on عین Letter (کلمہ عین) in every Place

FOR EXAMPLE →

So in all Places, in this Conjuction in ـُ (PESH) is on the Letter of عین → فَعُلَ

فَعُلَ	فَعُلَا	فَعُلُوا
فَعُلَتْ	فَعُلَتَا	فَعُلْنَ
فَعُلْتَ	فَعُلْتُمَا	فَعُلْتُمْ
فَعُلْتِ	فَعُلْتُمَا	فَعُلْتُنَّ
فَعُلْتُ	فَعُلْنَا	
فَعُلْتُ	فَعُلْنَا	

09-01-10

۲۷:۱۳ By the way (مُتَفَرِّعٌ أَوْ ضُمْنِيٌّ)
Please understand another matter that, mostly root of VERBS (افعال) in Arabic are consisted on 3 LeHevs Which are called "ثلاثی" (TRILITERAL).
There are many other VERBS (افعال), whose actual root is consisted on 4 LeHevs. Those VERBS are called رُبَاعِیْ (QUADRILITERAL)

Nearly 90% VERBS of ARABIC are consisted on 3 LeHev roots (which are called (ج ثلاث)). Thats why at the moment, we shall limit ourselves to TRILITERAL ثلاثی

: — :

:- EXERCISE-NO-26 -:

نمبر ۲۶ - تمرین

WRite the conjuction of VERBS (افعال) of Past (given as under)
Also write the meaning of SEEGHA, (PERSON), Please Pay more attention for the vowel of عین (فاء عین), at the time of writing conjuction

(i) فَتَحَ : He entered

(ii) فَرِحَ : He Pleased

(iii) غَلَبَ : He Conquered

(iv) ضَحِكَ : He Laughed

(v) قَرُبَ : He was APProached

(vi) بَعُدَ : He was removed (*1)

(*1) in distance meaning

10-01-10

20-01-2010 مباحث فعل ماضی معروف

USE OF SUBJECT WITH PAST TENSE

۔۔ استعمالِ ماضی مع فعل ماضی

28: At this stage, it is very important, that we have to practice such few sentences, in which Past tense (فعل ماضی) is used for this purpose, there are few matters. Which are important to understand. So that formation of Sentence will be easy.

28:2 We have already already understand in the Paragraph NO 6:5 in the first Part of this book, that a sentence which begins with a Noun (اسم) is called NOMINAL SENTENCE (جملہ اسمیہ) and the Sentence which begins with VERB (فعل) is called - VERBAL SENTENCE (جملہ فعلیہ). Now you have to understand that, as there are at Least two Parts of Nominal Sentence Which are مبتداء (SUBJECT) and خبر (PREDICATE). Same as in every VERBAL SENTENCE, There are at Least two Parts. It means فعل (VERB) and فاعل (SUBJECT). It is possible that a sentence has two or more than two parts. But at Least two Parts are important, in Nominal Sentence

Subject and Predicate (مبتدا، خبر) and in Verbal Sentence. VERB and Subject (فاعل، فعل).

28:3 Now if you carefully check that in 14 PERSONS (صیغہ) of above conjuction. which you have recently memorised. You have noticed that every Person is a Permanent verbal Sentence, because in every Person (صیغہ) Not only verb is existed but also Subject is in form of Pronoun is also Present (Existed).

In the second table of conJuction (تصریف). where there are 'ا'، 'ت'، 'ا' and 'ن' are existed actually they are symbol of relevant Pronoun of subject "فاعل" and the time of translation of those صیغہ (PERSONS). We have to translate the Pronouns of Subject as well. and if we are translating the English Sentence (in Arabic) of مثال "Pronoun Subject" in Arabic Then we have to translate only relevant Person (صیغہ) of VERB (which is quite enough).

For example فرحنا "we Pleased"

جلستَ :- "You Sat"

28:4.. Second shape (ضمیر ت) and often, it happened that subject (فاعل) is اسم ظاہر (اسم ظاہر). It means. It (اسم ظاہر) is name of a Person or thing instead of a Pronoun (ضمیر) in such type of case subject is described after verb in verbal Sentance. (جملہ فعلیہ) And this subject is always used in Nominative case (حالۃ الرفع) For Example فَرِحَ الْوَلَدُ (Boy pleased)

سَمِعَ اللّٰہُ ALLAH سبحانہ وتعالیٰ Heaved

28:5.. if we write لَمْ before a Past Verb (فعل ماضی) Then there is Negative Sence, Produced in the Sentence

FOR EXAMPLE.. مَا فَرِحَ

He was not Pleased. مَا كَتَبْتَ

You have not written..

VOCABULARY..

قَرَأَ He read فَتَحَ He opened

كَتَبَ He wrote لِمَ Why

أَكَلَ He ate اَلْآنَ still *Now

اَلْآنَ Now or still

*Now Declinable Noun (اسم مبنی)

(yet*)

تمرین ۲۷

EXERCISE NO 27

TRANSLATE IN ENGLISH_.

1 دَخَلَ مُعَلِّمٌ

2 فَرَحْتُنَّ

3 ضَحِكْتُمَا

4 كُتُبُ مُعَلِّمَةٍ

5 لِمَ مَا أَكَلْتِ إِلَى الْآنَ

6 فَتَحَ الْبَوَّابُ

7 قَرَأَتْ فَاطِمَةُ

8 فَرِحْتُ الْآنَ

9 لِمَ نَمْتُمْ

10 كَتَبْنَ

11 غَلَبْتُمَا

12 أَكَلَتْ طِفْلَةٌ

13 قَرُبَ بَوَّابٌ

14 ضَحِكَتِ الْأُمُّ

15 ما ضَحِكَتِ الْمُعَلِّمَةُ

16 لِمَ مَا كَتَبْتُمْ إِلَى الْآنَ

TRANSLATE IN ARABIC

1 We (all People) Laughed.
2 You (a girl) Pleased.
3 A (female) teacher read.
4 Why You [all People] ate
5 A watchman* (of door) remained at a distance. (or we can say far away)
6 I opened.
7 You all (girls) entered.
8 Some air entered.
9 A group was victorious.
10 Enemy was remained at a distance
11 Teacher (Man) sat.
12 A girl read (Past)
13 A boy wrote.
14 Those People have not eaten yet
(15) Why those People have not eaten yet

Please note that yet, until now, still now are related with (إِلَى الْآنَ)

*(DOOR KEEPER)

(10-3-2010)

DEBATE OF PAST INDEFINITE TENSE

مباحث فعل ماضی معروف

MORE RULES OF VERBAL SENTENCE

(قواعد مزید جملہ فعلیہ)

29 In Previous lesson You have a lill excercised a little bit of Simple Verbal Sentence. Now You have to memorise a rule of Verbal tsentence, Which is that "if Subject (فاعل) is a visible Noun (اسم ظاہر) Then Verb will must be always, in Singular Person (مفرد مذکر) in the Verbal Sentence, Howeve Subject (فاعل) may be Singular. Dual or Plural. You definitly understand and memorise this matter with the help of example given in the further Part of Lesson.

29:1 For example, When we will Say

دَخَلَ الْمُعَلِّمُ (Teacher entered)

دَخَلَ الْمُعَلِّمَانِ (Two teacher entered)

دَخَلَ الْمُعَلِّمُونَ (ALL Teacher.s entered)

In all those examples (Sentences) Subject is a visible Noun (اسم ظاہر)

Which is word مُعَلِّمٌ, in first Sentence it is singular, in second Sentence it is Dual, and in Third Sentence it is Plural, Now You need to check carefully that in all 3 Sentences Verb is in Singular Person (واحد غائب)

29:2 :- In the above described rule Verb will be Singular But in gender its PERSON (غائب) will be according to (فعل) the gender of Subject. Its mean if Subject is Masculine (مذکر) Then Verb will be Masculine singular (واحد مذکر). As explained in the above examples But if Subject is feminine (مونث) then Verb will be Singular feminine (واحد مونث), For example

كَتَبَتْ مُعَلِّمَةٌ

A Teacher (Female) wrote

كَتَبَتْ مُعَلِّمَتَانِ

Any Two Teachers (female) wrote

كَتَبَتْ مُعَلِّمَاتٌ

few (Many) teachers (female) wrote

And you have to note the difference of Proper and common nature of Subject in the above examples:

29:3 Now Please note the two exceptions of above rule,

(i) if Visible Noun (فاعل) is broken plural of Non Sensible (جمع مکسر غیر عاقل), then Verb will be Normally used as feminine Singular (واحد مونث) for example

ذَهَبَتِ الْجِمَالُ (Camels went)

ذَهَبَتِ النُّوقُ (female) Came/ went

(ii) There are three situations which are such type of when Verb will be Masculine Singular (واحد مذکر) or feminine Singular (واحد مونث). Both verbs can be used in any way which are as under.

(a) if visible Noun (اسم ظاہر) Subject is broken Plural of Non Sensible (جمع مکسر غیر عاقل) - for example

طَلَبَ الرِّجَالُ

OR

طَلَبَتِ الرِّجَالُ

(MEN WANTED)

طَلَبَتْ نِسْوَةٌ

OR

طَلَبْنَ نِسْوَةٌ

(few) women wanted

Those all Sentences are correct.

(b) :- if visible Noun (Subject) (اسم ظاہر فاعل) is a Plural Noun (اسم جمع)

for Example طَلَبَ الْقَوْمُ

A nation wanted :- طَلَبَتِ الْقَوْمُ

Those all Sentences are correct.

(c) :- if visible Noun 'Subject (اسم ظاہر فاعل) is a Non real feminine (مونث غیر حقیقی)

for example طَلَعَ الشَّمْسُ

[Sun rose] طَلَعَتِ الشَّمْسُ

Both Sentences are correct.

8-05-10

29:4 :- Please not another important matter that if subject is used before verb in a sentence, then this Sentence is NOMINAL SENTENCE. جملہ اسمیہ. Its means, (then) The verb

will be used due to both factors Number "عدد" and GENDER "جنس", according to Subject (which is now called "مبتدا" mubtada).

EXAMPLE:- اَلْمُعَلِّمُ ضَرَبَ

Teacher Punished" اَلْمُعَلِّمَانِ ضَرَبَا

"Two teacher's Punished"

اَلْمُعَلِّمَاتُ ضَرَبْنَ

(Female) Teacher's Punished

In above examples one Singular Noun "مُعَلِّمُ" is "مبتدا" (Subject) and ضَرَبَ is its PREDICATE "خبر" (Joined with)

Actually ضَرَبَ is verb and Concealed Subjective Pronoun (ضمیر فاعلی مستتر) and existed as Verbal Sentence "جملہ فعلیہ" and all this verbal Sentence is Predicate of "مبتدا" (Subject)

Thats why this Predicate "خبر" (means Person of verb "صیغہ فعل") is according to "مبتدا" due to both factors number and GENDER (بر غایب عدد و جنس)

It is expected that, from the above examples You have noted that, Subject is used before or after verb, There was no

*1 "مبتدا"

*2 Nominative can be used as "فاعل"

difference, for example

ضَحِكَ الرَّجُلَانِ

AND

اَلرَّجُلَانِ ضَحِكَا

The translation of both Sentences is same. "Two men Laughed."
There However there is a negligible difference. which is that
meaning of ضَحِكَ الرَّجُلَانِ (جملہ فعلیہ)
Reply of this question is that "Who laughed"
and the Nominal Sentence (جملہ اسمیہ)

اَلرَّجُلَانِ ضَحِكَا

the reply of this question is that
"What those two men did."

29:5 Please note another rule hat this stage, that if Subjects are dual or Plural (تثنیہ، جمع) and there two task's are described one after another then for 1st verb. we have to used Person of Singular verb (صیغہ فعل واحد)
But for 2nd task. We have to use Person of verb (صیغہ فعل) according to Subjects
For Example

جَلَسَ الرِّجَالُ وَاَكَلُوْا

"Men sat and they ate"

same as if we need to say

"Girls wrote then read"

كَتَبَتِ الْبَنَاتُ ثُمَّ قَرَأْنَ

EXERCISE NO. 28

تمرین نمبر ۲۸

Translate in English

(1) قَرُبَ الْأَوْلِيَاءُ

(2) اَلْاَوْلِيَاءُ قَرُبُوْا

(3) دَخَلَ الْوَالِدَانِ الصَّالِحَانِ

(4) اَلْوَالِدَانِ الصَّالِحَانِ دَخَلَا

(5) اَلْمُعَلِّمَةُ الْمُجْتَهِدَةُ جَلَسَتْ عَلَى الْكُرْسِيِّ

6 جَلَسَتْ مُعَلِّمَةٌ مُجْتَهِدَةٌ عَلَى الْكُرْسِيِّ

7 كَتَبَ الْمُعَلِّمُونَ عَلَى الْوَرَقِ ثُمَّ قَرَءُوْا

8 دَخَلَ فَاطِمَةُ وَزَيْنَبُ وَحَامِدٌ
فِي الْبَيْتِ وَجَلَسُوْا عَلَى الْفَرْشِ

9 نَجَحَتِ الْبَنَاتُ فِي الْاِمْتِحَانِ
وَفَرِحْنَ جِدًّا

10 قَدِمَتِ الْوُفُوْدُ فِي الْمَدْرَسَةِ

25/05/16

TRANSLATE IN ARABIC

AND FORMATE NOMINAL SENTENCE OR VERBAL SENTENCE According to the instruction, given in Brackets
جملہ اسمیہ (NOMINAL SENTENCE)
جملہ فعلیہ (VERBAL SENTENCE)

① Enemies removed away (جملہ اسمیہ)
(جملہ فعلیہ)

② Hardworking tailors were unwell
(جملہ فعلیہ)، (جملہ اسمیہ)

③ Two Pious girls came. then they went to Market (جملہ اسمیہ، فعلیہ)

④ Mariam, Zainab and Ahmed entered in School and Sat on Chair (جملہ اسمیہ)

⑤ Hearts delighted (جملہ فعلیہ)

⑥ Women came, then they Sat, then then they studied (جملہ فعلیہ، اسمیہ)

:- VOCBULARY -:

جَلَسَ This man sat ذَهَبَ That man went

قَدِمَ - This man came,

نَجَحَ - That one man Succeeded

مَرِضَ - That one man was Sicked

عَدُوٌّ (Plural is أَعْدَاءٌ) Enemy

وَفْدٌ (Plural is وُفُودٌ) Delegation

ثُمَّ - Then

08-06-2010

Discussions of PAST INDEFINITE TENSE مباحث فعل ماضی معروف

فعل لازم و فعل متعدی

INTRANSITIVE VERB (فعلِ لازم)

TRANSITIVE VERB (فعلِ متعدی)

30 There are few VERBS (فعل) which need not any object (مفعول) for completing the Sentence (or we can say that those verbs are enough to demonstrate the complete sence of Sentence' or' we can say that Sence of Sentence is complete without Placing any object after Verb) "

EXAMPLE جلسَ "

He sat.

Those verbs are called INTRANSITIVE VERB (فعل لازم). However many VERBS need object (مفعول) for completing the Sence of Sentence. "

EXAMPLE ضَرَبَ "

He

Those types of verbs are called TRANSITIVE VERB (فعل متعدی)

30:2 30:2 For more easy understanding of this matter we can say that

09-07-2010

if in a Verb the Effect of Task is being happened on subject (itself) Then this verb is INTRANSITIVE VERB "فعل لازم" For example in → جَلَسَ the effect of sitting is being realised by the Subject "He sat" or by the person who is sitting That's why in this Sentence the matter or task is completed without object "مفعول" [Sense is ok].

However in the verb, where the effect of Task is being happened on another Person (Place or thing), Ther this verb is called TRANSITIVE VERB فعل متعدی For enample when we say ضَرَبَ "He beate" in this Sentance the Person who is beating is a different, and the Person who is being beaten is a different (So the task, action is being happening on another Person), so here the matter, talk is incomplete without describing the object "مفعول"

14-7-10

30:3 —: one method for recognising the فعل لازم and فعل متعدی is that, You have to ask a Question to Verb "فعل" WHO WAS" if answer is Possible Then it is فعل متعدی

TRANSITIVE VERB" for example When we say "جَلَسَ" "HE sat" and here verb is "SAT" → "WHO was" There is a ambiguity, not clear Sense, no Straight meaning so Answer of this Questions not Possible So it is clearly identified that "جَلَسَ" is "INTRANSITIVE VERB" فعل لازم However in case of word "ضَرَبَ" "He has beaten" When we ask the Question to the verb "who was"

BEATEN → WHO WAS

in this case a very very clear answer is Possible that (This Person) "X.Y.Z" was beaten by him" (or object (مفعول) existence is clearly Possible) So "ضَرَبَ" is فعل متعدی TRANSITIVE VERB. Please note that in the case of "جَلَسَ" if we say (WHO WAS SITTING BY HIM) So it is a confusion, Ambiquity, we can not find any object مفعول,

WITHOUT OBJECT - CLEAR SENSE. لازم

WITHOUT OBJECT - NOT CLEAR. - متعدی

30:4. In the Previous Lesson[28] it is already explained that any Sentense has at least two Parts in the Nominal Sentence (جملہ اسمیہ) SUBJECT مبتدا and PREDICATE خبر, and in VERBAL SENTENCE جملہ فعلیہ VERB فعل and Subject "فاعل"

You have already seen in Nominal Sentence that, often there are many other Parts of Sentence except Subject and Predicate, which are called متعلق خبر MUTAALLAQ KHABAR, (Connected to Predicate) (Relevant to Predicate) or (Adverbial Adjunct) OR
[Those 3 are English words (~~for~~ can be injused متعلق خبر) Same as if a Verbal Sentence جملہ فعلیہ is starting with فعل لازم (INTRASITIVE VERB), Then the Sentence will be Completed without Object (مفعول), And if in this Sentence, there are few extra words (اجزاء, Parts) existed then those are called متعلق فعل, MUTAALLAQ FAIL. (Connected to Verb or relevant to Verb or Adverbial Adjunct) (may be different nature of EXTRA words existed)
FOR Example. جلس زيد على الكرسي

ZAID SAT ON CHAIR

In This Sentence على الكرسي is متعلق فعل (relevant to Verb) means task is related with Chair, So Chair is (متعلق فعل)
However if a Verbal Sentence جملہ فعلیہ is starteding with 'فعل متعدی', Then it will definitely need an object. in Those Sentences if there will be EXTRA WORDS* existed Those will ALSO CALLED "متعلق فعل" (Connected to Verb)

[Except Subject and object
فاعل (مفعول)]

30:5: Now You have to keep in mind, two matters. No.1 object (مفعول) will always be in حالۃ نصب (OBJECTIVE CASE). No.2 in a Verbal Sentence (جملہ فعلیہ) normally Verb came first, then Subject فاعل and in Last object (مفعول). If there is a متعلق فعل (relevant to Verb) in the Sentence, It is written after the object.

for example ضَرَبَ زَيْدٌ وَلَدًا بِالسَّوْطِ

Zaid Punished a boy with a Lash.

Please note ضَرَبَ is verb. Zaid is Subject, that's why it is in objective Case (حالۃ رفع) and وَلَدًا is object مفعول that's why it is حالۃ نصب objective Case and the word بِالسَّوْطِ is compound of (جار) Preposition and مجرور (Genetive), and called مرکب جاری PREPOSITIONAL COMPOUND and is a متعلق فعل (Relevant to Verb)

30:6: This matter should must be clear in your mind that, the order (of Subject, Verb and object) of the Verbal Sentence (جملہ فعلیہ) is not a Permanent or regular rule. It often happened that, this order of (Verb, Subject, and object) Sentence is abruptley (mix togather) Changed according to mode or style of the

the speech or writting. But in a simple sentence, the order of verb subject and object is normally same. Which is already described to you. That's why at the moment, we should Limit our Exercise only to simple sentences. So that students can recognise the different parts of Sententences.

After this, those Parts of Sentence (جزاء الجملہ) came into a the sentences with (any) different order. It will be very easy for you to recognise them, and also it will be very easy for you to understand their correct meaning.

30:7 :- Last Point is that, we have written the meaning of verbs (افعال) according to their وزن (Pattern) in the Previous Lessons. But now we shall write their infinitive meaning (المعانی المصدر) in front of the Verbs. for example the meaning of دَخَلَ is "TO ENTER"

instead of [THAT ONE MAN ENTERED]

By using this method students can easily memorise the meaning of verbs. And if students understand the meaning of infinitive (مصدر) then there will be not any difficulty to translate the verb according to the (صیغہ) PATTERN. All the verbs, which you have already memorised. NOW we are writting them again with their infinitive meaning (مصدر کا معنی) as under.

In addition to those (whose infinitive meaning is written in front of those verbs).

A LAAM (ل) is written in front of افعال لازم (INTRANSITIVE VERBS) and a MEEM (م) is written in front of افعال متعدی (TRANSITIVE VERBS) So that you can easily understand the difference of INTRANSITIVE and the Transitive VERB.

دَخَلَ (ل) TO ENTER

فَرِحَ (ل) Happy

30-8-2010

غَلَبَ	(ل)	To overcome
قَرُبَ	(ل)	To Near
قَرَءَ	(ف)	To Read
كَتَبَ	(ف)	To write
جَلَسَ	(ل)	To sit
قَدِمَ	(ل)	To Come
مَرِضَ	(ل)	To Sick
ضَحِكَ	(ل)	To Laugh
بَعُدَ	(ل)	To far
فَتَحَ	(ف)	To oPen
أَكَلَ	(ف)	To Eat
نَجَحَ	(ل)	To Succeed
ذَهَبَ	(ل)	To Go

EXERCISE-NO-29

تمرین نمبر ۲۹

Explain the SEEGHAH's (صیغہ) (Patteren) of Verbs and Parts of Sentances (اجزائے جملہ) Then translate it.

EXAMPLE.. (1)

قَرَءَ رَشِيدٌ الْقُرْآنَ فِي الْبَيْتِ

قَرَءَ :- It is Past Tense (فعل ماضی)
Patteren :- Third Person Singular Masculine
واحد مذکر غائب :- صیغہ

رَشِيدٌ - It is Subject (فاعل). That's why It is in Nominative Case - حالتِ رفع

الْقُرْآنَ - It is object (مفعول) Thats why it is in objective case (حالۃ نصب)

30-8-2010

فِي الْبَيْتِ ـ It is Prepositional Compound (مرکب جاری) and it is relevant to Verb (متعلق فعل)

THIS IS VERBAL SENTENCE (جملہ فعلیہ)

RAshid has read Holy Quran in house.

EXAMPLE-NO. 2

رَشِيْدٌ قَرَءَ الْقُرْاٰنَ فِي الْبَيْتِ

رَشِيْدٌ ـ It is Subject (مبتدأ)

قَرَءَ ـ This is Past Tense (فعل ماضی) and Pronoun of Subject (ضمیر فاعل) is included in it.

الْقُرْاٰنَ ـ This is object (مفعول) it is in objective case (حالة نصب)

Verb, Subject and object altogather are a Verbal Sentence and those are Predicate.

(خبر) of رَشِيدٌ. We know that Predicate is according to Subject due to Number and Gender. thats why here SEEGHA (صیغہ) is Singular masculine is used

فِي الْبَيْتِ :- It is Prepositional compound (مرکب جاری)

and is relevant to Verb (متعلق فعل)

THIS IS NOMINAL SENTENCE
(جملہ اسمیہ)

8-12-2011
۸-۱۲-۲۰۱۱

Rashid has read Holy Quran in House.

1 كَتَبَ مُعَلِّمٌ كِتَابًا بِقَلَمِ الرَّصَاصِ.

2 قَرَئَتِ الرِّجَالُ الْقُرْآنَ فِي الْمَسَاجِدِ

3 الرِّجَالُ قَرَءُوا الْقُرْآنَ فِي الْمَسَاجِدِ

4 ذَهَبَ النِّسَاءُ إِلَى السُّوقِ

5 النِّسَاءُ ذَهَبْنَ إِلَى السُّوقِ

6 قَدِمَ الْاَوَّلُ دُرِسَ الْمَسْجِدِ ثُمَّ ذَهَبُوْا
لِحَدِّ الصَّلٰوةِ.

7 دَخَلَتْ فَاطِمَةُ وَزَيْنَبُ فِى الْبَيْتِ وَ
اَكَلَتَا الطَّعَامَ...

8 فَاطِمَةُ وَحَامِدٌ دَخَلَا فِى الْبَيْتِ وَاَكَلَا الطَّعَامَ

9 اَفْتَحْتِ الْبَابَ

10 اَفْتَحَتِ الْبَابَ

11 اَقَرَئْتُنَّ الْقُرْاٰنَ الْيَوْمَ

12 نَعَمْ قَرَئْنَا الْقُرْاٰنَ الْيَوْمَ

TRANSLATE IN ARABIC

1 Door Keeper came and he opened the door.

2 few people came in mosque, and (they) recited Holy Quran, then they Left after prayer.
(VERBAL SENTENCE) (جملہ فعلیہ)
Nominal Verbal Sentence (جملہ اسمیہ و فعلیہ)

3 Why have you (women) not eaten meal?
(VERBAL SENTENCE) جملہ فعلیہ

4 Fatima opened window. then ate fruit
(جملہ اسمیہ و فعلیہ)

5 She ate fig. (جملہ اسمیہ و فعلیہ)

6 Teacher's entered in mosque, then they Sat on floor and they recited Hdy Quran (جملہ اسمیہ و فعلیہ)

7 Has you eaten Pomegranate? No Sir! I have not eaten. (جملہ فعلیہ)

Discussion of Past Indefinite Tense-: مباحث فعل ماضی حروف

استعمالِ مفعول فی جملہ فعلیہ

USE OF OBJECT IN VERBAL SENTENCE

31- In Last Lesson You have understood the order of Parts in the Simple Verbal Sentence. Now You have to understand another matter in this regard that the Parts of Verbal Sentence (جملہ فعلیہ) are also Singular words (مفرد الفاظ).

For Example- "TEACHER CALLED A STUDENT"

its Translation is طَلَبَ الْأُسْتَاذُ وَلَدًا

in this sentence اَلْأُسْتَاذُ and وَلَدًا are both Singular words (مفرد الفاظ). Please note اَلْأُسْتَاذُ is in Nominative case (حالۃ رفع) because it is Subject (فاعل). And because وَلَدًا is an object (مفعول) thats why it is in objective case (حالۃ نصب).

But This Situation is not always (all/every time) However. Sometimes Parts of Verbal Sentence are compounds (مرکبات) and those compounds may be Subject or object

۳۱:۲ 32-: if compounds are used in a Verbal Sentence as Subject or object then, their Diacritical* case (حالۃ اعرابی) will be changed according to Same situation (i.e compound is Subject or object)

For Example-

طَلَبَ الْأُسْتَاذُ الصَّالِحُ وَلَدًا صَالِحًا

A Pious teacher called a Pious student

in this Sentence اَلْأُسْتَاذُ الصَّالِحُ is An Adjectival

*Diacritical case (حالۃ اعرابی) is also called (الاعراب) The Declension, its means By which the Changing appears in the final vowels of the declinable words (معرب کلمات) (Please note those are similar words to explain same concept, don't be confused)

Compound (مرکب توصیفی) and is in nominative case, because it is Subject (فاعل). However وَلَدٌ اَمَانِیًّا is also Adjectival compound, and because it is object thats why it is in objective case

۳۴:۳ـ: Please note, it will not difficult for you to decide the final Vowels (اعراب) of the Adjectival compound (مرکب توصیفی). However for deciding the اعراب of Possessive Compound (مرکب اضافی). Please impress/concentrate fix this matter in your mind, that the اعراب of Possessive Compound is only imposed on the Possessed (مضاف)

For Example:- "Boy of school has beaten Boy of Ward.

Its Translation will be as under ،
ضَرَبَ وَلَدُ الْمَدْرَسَةِ وَلَدَ التِّجَارَةِ

in above example, the رفع of وَلَدُ in وَلَدُ الْمَدْرَسَةِ is describing that this Possessive compound is in Nominative case (حالۃ رفع) that's why it is objed. However the نصب of وَلَدَ in وَلَدَ التِّجَارَةِ is describing that this Compound مرکب is in Objective case (حالۃ نصب) Thats why it is object (مفعول)

Same as the decession of Singular, dual or plural of Possessive compound depends upon the Number (واحد، تثنیہ، جمع) of Possessed (مضاف)

اللھم صل وسلم علی سیدنا محمد و آلہ واصحابہ وازواجہ وذریتہ وعترتہ بعدد کل معلوم لک

31:4 :- We have already studied that Pronouns of Subject (فاعل) is hidden in the every صیغہ (Form) of Verb. for Example The meaning of ضَرَبَ is He has beaten" in the word ضَرَبَ the Pronoun "ہُوَ" of "ضمیر" is hidden. same as Pronoun is hidden in ضَرَبُوا and ضَرَبْنَ Pronoun is hidden in ضَرَبْتَ. So Now you have to Note that the ضمائر مرفوعہ Which we were described in the Paragraph No 13 P-115 :4 of 1st Part of this book are also used as Subject

Nominative Pronouns

31:5 :- If we have to use a Pronoun instead of object, then we have to use the Pronouns of Paragraph No 18:2 of 1st Part of this book (Page-No-153). When those Pronouns are used as object (مفعول) then those are accepted as منصوبی (Accusative) according to Situation (موقع و محل). Means in the special condition of (Time and Space زمان، مکان)*2 That's why those Pronouns are also called

(ضمائر متصلہ منصوبہ)

(Accusative Attached Pronouns).

For Example the translation of ضَرَبَہٗ will be "He has beaten Him" and the translation of ضَرَبَہَا will be (He has beaten her)

*1 for Explaination of word صیغہ (SEEGAH) Check Page No 261 To Page-No-268

*2 This is possible detail of word (محل)

اللھم صل وسلم علی سیدنا محمد و آلہ واصحابہ وازواجہ وذریتہ وعترتہ بعدد کل معلوم لک

The translation of ضَرَبَتْ will be "He has beaten You (feminine)

31:6 Please note two points regarding the use of ضمائر مفعولی { accusative attached Pronouns also called ضمائر متصلہ منصوبہ

if we have to say "You (People) have helped him" The translation is wrong. However the correct translation will be

Its means at the time of Accusative attached Pronouns { وَاو ضَمِيرَتْ نَا تُمْ } The Pronoun تُمْ (Which is called ضمیر مرفوع متحرک Nominative attached Pronoun) will Changed in to تُمُوْ But if object will be ظاہر اسم ( ) instead of Pronoun then the form of Verb (صیغہ فعل) (تُمْ) will be written as its orignal form

As well as accusative attached Pronoun of 1st Person Singular (واحد متکلم) "ی" → will be Changed as نِی

for example "He has helped me"

Change

نَصَرَتْمُ

نَصَرْتُمُوْ

نَصَرْتُمْ

نَصَرْتُمْ زَيْدًا

"You (People) have helped = aid"

نَصَرْتُمْنِی

الحمد للہ رب العالمین

الصلوٰۃ والسلام علیک یارسول اللہ

الصلوٰۃ والسلام علیک یا حبیب اللہ

اللھم صل وسلم علی سیدنا محمد وآلہ واصحابہ وازواجہ وذریتہ بعدد کل معلوم لک

EXERCISE NO: 30

تمرین ۳۰

Explain the Parts (اجزاء) of Sentences and Forms (صیغہ) of Verbs. [صیغہ و افعال]
Then translate following Sentences.
[Same as Example No. 1 Exercise No 29 Page 296-297]

1. وَلَدُ الْمُعَلِّمَةِ قَرَأَ الْقُرْآنَ.
2. قَرَأَ الْأَوْلَادُ الْقَالِيَّوْنَ الْقُرْآنَ
3. اَلْبَنَاتُ كَتَبْنَ مَكْتُوْبًا
4. كَتَبَتْ بِنْتَانِ الْمَكْتُوْبَيْنِ
5. قَدِمَ بَوَّابُ الْمَدْرَسَةِ وَفَتَحَ اَبْوَابَ الْمَدْرَسَةِ
6. هَلْ اَكَلْتِ طَعَامَكِ؟ نَعَمْ! اَكَلْتُ طَعَامِيْ الْاٰنَ
7. هَلْ قَرَأْتُمْ دُرُوْسَكُمْ؟ مَا قَرَأْنَا دُرُوْسَنَا اِلَى الْاٰنَ

8 ذَهَبْتُمْ إِلَى حَدِيقَةِ الْحَيَوَانَاتِ

وَ ضَحِكْتُمْ عَلَى نَاقَةٍ سَمِينَةٍ

9 اَلْإِمَامُ الْعَادِلُ جَلَسَ فِي الدِّيوَانِ

أَمَامَ الرِّجَالِ

10 لِمَ قَعَدْتَ أَمَامَ بَابِ الْحَدِيقَةِ ؟

ذَهَبَ بَوَّابُهَا إِلَى السُّوقِ فَقَعَدْتُ أَمَامَهُ

---

11 إِنَّا (إِنَّا) رَفَعْنَا لَكَ ذِكْرَكَ

12 سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

---

13 أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا

TRANSLATE IN ARABIC

1 Pious girl has read her Lesson (جملہ اسمیہ)

2 Women of ward have entered in the school and have read Holy Quran (جملہ فعلیہ)

3 Hard working teacher has beaten naughty boys (جملہ اسمیہ و جملہ فعلیہ)

4 Have You (women) opened the girls school?
Yes! we have opened the girls school (جملہ فعلیہ)

5 Have You both written a letter to Hamid.?
We have not written a letter to Hamid. untill now. (جملہ فعلیہ)

6 Two daughters of Teacher (women) Sat in the garden (جملہ اسمیہ)

7 This boy of school has beaten, boy of that school. (جملہ فعلیہ)

8 Hamid and Mahmood came in the shool and read their Lesson (جملہ اسمیہ و فعلیہ)

9 Two students came out from their School (جملہ فعلیہ)

Please note { Nominal Sentence → جملہ اسمیہ
Verbal Sentence → جملہ فعلیہ }

NOTE: Please note all above Sentences are Past Perfect Tense (فعل ماضی مستمر)
But if we ignove helping verb has/have (فعل ماضی معروف) Then they will be treated as Past Indefinite

10 Boys entered in House and they Laughed So there Maternal uncle happied. (جملہ فعلیہ)

11 Few Men Came, then they sat and (they) drank milk. (جملہ فعلیہ)

:- VOCABULARY -:

قَعَدَ (ن) Sit

رَفَعَ (ف) Rise

ذَكَرَ (ف) Remember

سَمِعَ (ف) Listen

حَمِدَ (ف) PRaise

حَسِبَ (ف) Imagine (Suspect)

خَلَقَ (ف) Create

شَرِبَ (ف) Drink

مَكْتُوْبٌ - Letter

طَعَامٌ = Meal

فَ = So

إِنَّا (إِنَّ نَا) Certainly we

NoTe -: If To is added before those words then Meaning or Sense will be as "مصدر" For Example To sit or to Remember are INFINITIVE (مصدر)

ذِكْرٌ - Remembvance

إِنَّمَا - Nothing but except this

أَنَّمَا -

عَبَثٌ — useless

مُفْسِدٌ — Trouble maker (Rebellious)

THE PAST PASSIVE TENSE.:

:- فعل ماضی مجہول -:

PARADIGM, AND CONCEPT OF SUBSTITUTE :- OF SUBJECT -:

تصورِ مفعول مالم یسم فاعلہ وتصریف

32.-: All verbs, which we have studied untill know are also known as فعل معروف (ACTIVE TENSE) or some time called as known verb (فعل معلوم). The main cause is that the Subject of those verbs are clearly known (No doubt to recognise its subject).

For Example -: When we say

Haamid wrote a letter "حَامِدٌ كَتَبَ مَكْتُوبًا"

Here we clearly know that the Person who wrote a letter or the subject is Haamid Same as when we said "He wrote a letter" "كَتَبَ مَكْتُوبًا"

Here the (Hidden Pronoun) "هُوَ" [He] Pronoun is telling us the who wrote a Letter means who is subject (فاعل) But if we don't know that who wrote a letter. But if we only know that

(*) we can also say "Haamid has written a letter Past indefinite or Past Perfect, any Tense can be Translated depends upon the Sence or the Situation.

" ,,
a letter is written then in this letter Subject is UNKNOWN means مجہول that why all this type of verb are called

فعل مجہول [PASSIVE TENSE]

The meaning of مجہول is unknown.

32:1 if you know the verb of a Past active (فعل معروف ماضی) tense. Then it is very easy to form the Past passive (ماضی مجہول) Tense. Because there is only one measure (وزن) of Passive Tense (ماضی مجہول) in Arabic. which is فُعِلَ its means Past active (ماضی معروف) will be on the measure of فَعَلَ or فُعِلَ its Past Passive (ماضی مجہول) will be always on the measure of فُعِلَ

for Example from نَصَرَ To نُصِرَ
(He helped) (He was helped)

32:3 Because object (of Past Passive Tense) is existed in stead of its subject thats why the object which is described with مجہول (سُمِعَ, رُفِعَ, کُتِبَ, نُصِرَ) is briefly described as قائم مقام الفاعل or نائب الفاعل (in Arabic Grammer)

SUBSTITUTE OF SUBJECT.

because it is written in Sentense as a Subject after Verb. Its means it occupies ~~the~~ its (Subject) Place in the Sentense. How ever in Arabic Grammer Substitute of Subject is called

مَفْعُوْلٌ مَالَمْ يُسَمَّ فَاعِلُهٗ

(name of)

Its means an object whoes Subject is not described.

32.4 :: Please Remember this matter that Substitute of Subject(قائم مقام فاعل) is also in Nominative case(حالۃ رفعی) as Subject

for Example

A Letter was written كُتِبَ مَكْتُوْبٌ

You have already studied that if it is described in a Sentence that which is Subject, in this case object is not called Subject Substitute of Subject(نائب فاعل) and in this case or situation object will be written in objective case(حالۃ نصبی)

for example

zaid wrote a letter. كَتَبَ زَيْدٌ مَكْتُوْبًا

Here زَيْدٌ is described as Subject

or

(Hidden)

the Pronoun of تَ أَ (وہ) is Pointing كَتَبَ مَكْتُوْبًا ← ہُوَ

That which is Subject -
And same as

كُتِبَتْ مَكْتُوْبًا

Here in كُتِبَتْ Pronoun (Hidden) اَنْتَ (You) is pointing towards Subject. or

كُتِبَ مَكْتُوْبًا

Here in كُتِبَ Pronoun (Hidden) هُوَ is Pointing towards Subject. So in all above Sentences object is مَكْتُوْبٌ and is in objective case(حالت مفعولی)

32:5 -: So please understand this matter in the light of above examples that word مَكْتُوْبٌ is called (قائم مقام فاعل) Substitute of Subject only in this case when there is a Passive Tense (verb) is before it (means word مَكْتُوْبٌ)
for Example if the word مَكْتُوْبٌ is written after فُهِمَ, سُمِعَ, قُرِءَ, كُتِبَ Then it is called as Substitute of Subject (نائب الفاعل) and it will always be in the objective case(حالت مفعولی)

A letter was written كُتِبَ مَكْتُوْبٌ
A letter was Read قُرِءَ مَكْتُوْبٌ
A letter was heared سُمِعَ مَكْتُوْبٌ

A letter was understood فُهِمَ مَكْتُوبٌ

32:6 Here you have to fix this matter in your mind that if substitute of subject is not described in the Sentence, then the Pronouns which are hidden in the 4 صیغہ جو ل (Passive Verb - i.e. سُمِعَ قُرِءَ کُتِبَ نُفِیَ کُتِبْتُ کُتِبْتُ فُهِمَ) will point the (نائب الفاعل) or substitute of subject For Example..

Water was drunk. شُرِبَ مَاءٌ

in this Sentence مَاءٌ is نائب الفاعل

But if we only say شُرِبَ which means He was drunk - نوش here the Pronoun "He" is pointing the thing *1 which was drunk Thats why in شُرِبَ, هُوَ (The hidden) Pronoun is substitute of Subject (نائب الفاعل) Same as in ضُرِبْتَ (You was beaten) (the Hidden) Pronoun of اَنْتَ (You) is (نائب الفاعل) Substitute of subject.

32:7 - You have already studied the Paradigm (تصریف or گردان) of Past Indifinite (Active) Tense فعل ماضی معروف (P.-268) - The Paradigm of past indifinite (passive) Tense (فعل ماضی مجہول) will be written in the Same manner - However there is a Special facility. That, there is only

*1 (A bit confusing to read but Teacher will explain)

one measure "وزن" which means, the Paradigm will be of word فُعِلَ

for example, فُعِلَ، فُعِلَا، فُعِلُوا
فُعِلَتْ - فُعِلَتَا - فُعِلْنَ

فُعِلَ فُعِلَا فُعِلُوا
فُعِلَتْ فُعِلَتَا فُعِلْنَ
فُعِلْتَ فُعِلْتُمَا فُعِلْتُمْ
فُعِلْتِ فُعِلْتُمَا فُعِلْتُنَّ
فُعِلْتُ فُعِلْنَا فُعِلْنَا
فُعِلْتُ فُعِلْنَا فُعِلْنَا

Please fix this matter in your mind that in every SEEGHA صیغہ of the Paradigm of فعل ماضی معروف, one Pronoun is used as subject, and in the Paradigm of فعل ماضی مجہول, in every SEEGHA صیغہ one Pronoun is used as نائب الفاعل (substitute of subject)
Please check complete Paradigm of فعل ماضی مجہول with Translation on next page

PAST INDEFINITE* PASSIVE TENSE
فعل ماضی مجہول

18-01-12

IN Page 268, Paradigm, Just impose a ضمہ (ُ) on Letter ف and کسرہ (ِ) under letter ع following Paradigm will be completed

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
فُعِلُوْا	فُعِلَا	فُعِلَ	Masculine مذکر	THIRD PERSON غائب
Task was done by Them (more than 2)	Task was done by Them (Two)	Task was done by him		
فُعِلْنَ	فُعِلَتَا	فُعِلَتْ	Feminine مونث	
Task was done by Tem (many women)	Task was done by Them (Two women	Task was done by her		
فُعِلْتُمْ	فُعِلْتُمَا	فُعِلْتَ	Masculine مؤکر	SECOND PERSON مخاطب
You (more than Two men	" " You Two men	" " by You		
فُعِلْتُنَّ	فُعِلْتُمَا	فُعِلْتِ	Feminine مونث	
" " " "	" " " "	" " "		
You (more than Two women)	You (Two women	By You (woman		
فُعِلْنَا	فُعِلْنَا	فُعِلْتُ	Masculine مذکر	FIRST PERSON متکلم
" " " "	" " " "	" " "		
US (Many men)	US (Two men)	Me (A Man)		
فُعِلْنَا	فُعِلْنَا	فُعِلْتُ	Feminine مونث	
" " " "	" " " "	" " "		
US (many women)	US (Two women)	Me (A woman)		

* In many books authors never use Word Indefinite. However in Grammer books of English Indefinite is used
IN ARABIC GRAMMER BOOKS فعل ماضی حروف → Past Active Tense
فعل ماضی مجہول → Past Passive Tense

EXERCISE-NO-31@

تمرین ۳۱-الف

فعل - (مجہول)

Conjugate (گردان or تصریف) the Passive Tense from following VERBS (افعال) and then Translate all FORMS (4 صیغے)

نصر فہم طلب

Its means those verbs are فعل ماضی حروف Past Indefinite (Active) Tense and you have to complete all the Table of Paradigm of its 14 FORMS (14 صیغے) Similar as in Page-No (268)

EXERCISE NO 31-(b)

تمرین ۳۱-ب

Explain about following verbs, that those are فعل متعدی or فعل لازم (INTRANSITIVE VERB) (TRANSITIVE VERB) and are فعل مجہول or فعل معروف (ACTIVE TENSE) (PASSIVE TENSE) and what is the صیغہ (FORM). Then translate

1 حُمِدتَّ ② خُلِقَا ③ شَرِبنَا

④ خَلقتَ ⑤ قَعَدتَّ ⑥ طِلبنَ

⑦ ضَرَبتُم ⑧ رُفِعُوا

⑧ سَمِعتَ ⑨ غَفَرتَّ ⑩

⑪ سُمِعتَ

Discussion of Past Passive ماضی مجہول ماضی فعل

(PAST) (PAST)

FORMATION OF PASSIVE TO ACTIVE

(PAST) (PAST)

AND FORMATION OF ACTIVE TO PASSIVE

تشکیل مجہول من معروف

وتشکیل معروف من مجہول

33: In this Lesson You have to Exercise the Changing of Active (Past) into Past Passive and Past Passive Tense into Past active Tense of different Sentences. Please understand its method here. If you have to change Past active into Past Passive Tense. Then their ave 3 possible Types we have to explain every possible Situation..

33:2.. if there is conJugative Form (صیغہ تعریف OR صیغہ زائد) of Past Active Tense (فعل ماضی معروف) and subJect and obJect (فاعل، مفعول) are not described. then very Simple, Just change it in to Past Active Tense (by impose زبر (َ) onte letter ف and impose a زیر (ِ) under letter ع) as from فَعَلَ to فُعِلَ ...)

Example: from طُلِبَ to طُلِبَتْ

From طُلِبَ to طُلِبَتْ
You ~~was~~ demanded (You was demanded)

From طُلِبْنَا to طُلِبَتْ
We demanded (we were demanded etc

33:3 if there is a (اسم ظاہر)
with Past Active Tense, in this case verb will definitely be Singular (واحد). (See Paragraph 29) Now you have to change this Singular form (واحد مذکر) into Passive Form (مجہول مذکر) and Keep the Subject into Nominative Case (مرفوع). Meaning will change into Passive and Subject will change into Substitute of Subject (قائم مقام فاعل یعنی نائب الفاعل)
EXAMPLE.. From ضَ ر ب
(ZAid DEmanded) ضَرَبَ زَيْدٌ
Zaid was demanded ضُرِبَ زَيْدٌ
Women agressed ضَرَبَتِ النِّسَاءُ
Women were agressed ضُرِبَتِ النِّسَاءُ
33:4.. Third possible situation is, that in Past active Tense, object (مفعول) is

also described with Subject (فاعل)
in this Situation

1.: Eleminate the Subject

2.. Change object in the Nomunative Case (حالۃ رفع) Now it is Substituted of Subject (نائب الفاعل)

(3) Keep Active verb (فعل معروف) Singular and Change it into passive form (فعل مجہول), but Change it in to masculine (مذکر) or feminine (مونث) according to object. (Please Check the rules of Lesson No 29)

EXAMPLE.: أَكَلَ زَيْدٌ خُبْزًا

*1
From → Zaid has eaten bread
has been
Bread was eaten أُكِلَ خُبْزٌ

Past indefinite
أَكَلَتْ مَرْيَمُ خُبْزَيْنِ
Maryam has eaten 2 bread
or
Maryam ate two bread
أُكِلَ خُبْزَانِ
Two bread were eaten By Maryam
Two bread has been eaten.

(Please note has/have is due to Past Perfect Tense)

Please note in Active Tense Subject (فاعل)

if Active Tense is "Zaid ate bread" (Past indefinite Tense)
Passive Tense is "Bread was eaten by Zaid" [in English Grammer rules]

if Active Tense is "Zaid has eaten bread" (Past Perfect Tense)
Passive Tense is "~~Zaid~~ bread has been eaten by Zaid" ↗

Above are Permanent rules in English Grammer But in Arabic *1 But Arabic Grammer Tenses are Totally different from Basic English Grammer→ In Arabic Grammer There is only one Past indefinite Tense (did active, was were passive This فعل Cover the Sense of indefinite Tense and Perfect Tense (has have active, has been passive

NOTE: Teacher should must be competent in English, Arabic and URDU Grammer (IF Students are from Pakistan/Indo

(Means Maryam) ↑ Third Person is feminine (مونث) that, why form of "Singular feminine (واحد مونث غائب) صیغہ

أَقَلَتْ is written. However in Passive Tense Substitute of Subject (نائب الفاعل) is "Two breads" because in Arabic Word خبز is used as Masculine (مذکر) that's why in passive Tense The form of Third person singular Masculine (صیغہ واحد مذکر غائب) أُقِلَ is used.

33:5.. Now we have to understand the Formation of Active Tense to Passive Tense.

تشکیل مجہول من معروف

Please note in this case There are Two Possible Situations/(TYPES) NO-1, is that if there is a form (صیغہ) of Past Passive Tense without the description of (نائب الفاعل) Substitute of Subject. IN This case you have to form Same Form of Past Active Tense (فعل ماضی معروف) (صیغہ) EXAMPLE

They were demanded طُلِبُوْا

They demanded. طَلَبُوْا

Many women were demanded طُلِبْنَ

Many women demanded طَلَبْنَ

33:6 - Second Possible Situation is that Substitute of subject (نائب الفاعل) is also described with passive verb (فعل مجہول)

EXAMPLE :-

A theif was killed قُتِلَ سَارِقٌ

In this case we have to change it into Active tense with 3 Methods

(1) :- Just change the form of Active (صیغہ معروف) instead of Passive Tense (صیغہ مجہول)

(A Theif killed) قَتَلَ سَارِقٌ

(2) As well Changing the Form of Active (صیغہ معروف), A Substitute of Subject (نائب الفاعل) will be written instead of object (مفعول) and Change it in to objective case (حالت مفعولی).

Now Translation is as قَتَلَ سَارِقًا

He has Killed a theif"

(3) with changing of Form of Active (صیغہ معروف) as well as made Substitute of Subject as an object and introduce a (اسم ظاہر) of Subject from yourself

(Zaid Killed a Theif) قَتَلَ زَيْدٌ سَارِقًا

*or, A Theif has been killed.

EXERCISE - NO - 33

تمرین - ۳۳

Translate following Sentences in English and then change Active into passive and Passive into active according to all possible methods which are withing the all described Methods in the lesson. And after Changing all Sentences i.e (Active into passive and Passive into active) write the English Translation of all Changed Sentences.

① خَلَقُوْا ② حُمِدَتْ

③ شَرِبَ الطِّفْلُ لَبَنًا ④ طُلِبَتَا

⑤ طَلَبَ مَحْمُوْدٌ حَامِدًا

⑥ أُكِلَ التَّمْرُ

⑦ قُتِلَ عَشَرَةٌ كُفَّارٍ فِي الْمُبَارَدَةِ

⑧ أَكَلْنَا الْخُبْزَ وَالْأُرْزَ الْيَوْمَ

⑨ هَلْ طَلَبْتَنَا فِي الدِّيْوَانِ ؟

⑩ هَلْ فُتِحَ بَابُ الْمَدْرَسَةِ

11 نَعَمْ ! فَتَحَ الْبَوَّابُ بَابَ الْمَدْرَسَةِ

لِعِيدِ وَلَدَهُ إِلَى لَاهُورَ

13 ذَبَحَ زَيْدٌ شَاةً

:- VOCABULARY -:

عَسْكَرِيٌّ :- Soldier

حَرْبٌ - WAR

حُوتٌ - Fish

أُرْزٌ - Rice

أُرْزٌ - Rice

بَعَثَ - To Send

ذَبَحَ - To Slaughter

اَلْيَوْمَ - Today

غَدًا - Tomorrow

بِالْأَمْسِ - Yesterday

بَعَثَ :-

Discussion of Past Passive Tense مباحث فعل ماضی مجہول

EXERCISE WITH TRANSITIVE VERB WITHIN TWO OBJECTS

تمرین مع متعدی بہ الی المفعولین

اَلْمُتَعَدِّیْ اِلٰی مَفْعُوْلَیْن :-

34: You have already studied in Paragraph No 30: that in the Intransitive Verb (فعل لازم) Sentence can be easily understood without mentioning the object (مفعول). However in the Transitive Verb (فعل متعدی) Sentence can not be understood without mentioning of object (مفعول). Now you have to understand This matter at this stage, that there are few Transitive verb (افعال متعدیہ) which need Two objects (دو مفعول) for completing (and understanding) the Sentence for Example if we say "

Hamid conceited ... حسب حامدا

Then there is Question that what conceited? what was the matter, why doubted about what??? Now if we say Hamid conceited Mahmood

حسب حامدٌ محمودًا

* other words Similar words (doubted, supposed, thought imagined, suspected, distrusted)

Sentence is still incomplete, still there is a question that Mahmood was conceited? what

But now doubt is about Mahmood, that Mahmood is Player, teacher, theif, Stranger, student or a Scholar]

But when we say "Hamid conceited (or imagined) Mahmood a Scholar":

حَسِبَ حَامِدٌ مَحْمُودًا عَالِمًا...

Then Sentence is complete (and understandable) Those type of verbs (فعل) are called "The Transitive within two objects"

اَلْمُتَعَدِّي اِلَى مَفْعُولَيْنِ

34:2.: Now you have to fix this matter in your mind (or we can say understand this matter). When passive Form (صیغہ مجہول) is used for Transitive Verb (فعل متعدی), then one object (مفعول) changed into substituted of Subject (نائب الفاعل) and written in the Nominative Case (حالت فاعلی). But Second object was still written in the objective case (حالت مفعولی)

For Example

حُسِبَ مَحْمُودٌ عَالِمًا

Mahmood was conceited as Scholar

Nominative case حالت رفع, حالت فاعلی
objective case حالت نصب, حالت مفعولی
possessive case حالت اضافی, حالت اسامی
جر

34:3 You have to remind the definition of Intransitive Verb (فعل لازم). that Intransitive verb is a verb, which is always ~~with~~ without object, (There is no chance of object in all cases). That's why There is no Passive Form (مجہول، مبنی للمفعول) of InTransitive Verb (فعل لازم)

34:4 -: Please note that It is possible that object of Transitive verb (فعل متعدی) is not mentioned But It is imposible that abject is mentioned (or described) with the Intransitive verb (فعل لازم)

For Example..

A teacher Sent This is a complete sentence. But we can add an object as → A teacher sent a boy But with Teacher Sat"

بَعَثَ مُعَلِّمٌ.

بَعَثَ مُعَلِّمٌ وَلَدًا

جَلَسَ الْمُعَلِّمُ

we can not add any object (after this Sentence) Thats why جَلَسَ is InTransitive Verb (فعل لازم). so the Passive Form (مجہول، مبنی للمفعول) of جَلَسَ can not be used,

However because بَعَثَ is Transitive Verb (فعل متعدی) Thats why its passive Form (مجہول، مبنی للمفعول) is used.

بُعِثَ

34:5.. Now You have to note that in the exercise No. 31-A, You have conJugated (تصریف کردان) the Passive ~~forms~~ Verbs (افعال مجہول) of Measures (اوزان) of فَعَلَ and فَعِلَ, But You have not conJugated the Measure (وزن) of فَعُلَ Main cause of this matter is that, all the Verbs who are accordinge to the measure of فَعُلَ are always Intransitive (لازم). However on the measure of فَعَلَ and فَعِلَ both Verbs (لازم و متعدی) are used.

For Example جَلَسَ "He sat" is فعل لازم and رَفَعَ (He raised) is فعل متعدی

However Same as فَرِحَ He Pleased is فعل لازم and شَرِبَ is متعدی "He drank"

But all Verbs (افعال) which are on the Measure (وزن) of فَعُلَ are لازم

Thats why the Verbs which are on the Measure of فَعُلَ, There Passive Form (صیغہ مجہول) is not used (in any case)

[This is the most important rule in regarding this Chapter.

- اَلْمُتَعَدِّیْ اِلٰی مَفْعُوْلَیْنِ

EXERCISE-NO 33-A

تمرین ۳۳-الف

Translate in English

① هَلْ طَلَبْتَنِي فِي الدِّيوَانِ؟

لَا! مَا طَلَبْتُكَ فِي الدِّيوَانِ

② لِمَ طُلِبْتَ فِي الدِّيوَانِ؟ طُلِبْتُ لِلشَّهَادَةِ

③ حَسِبُوا حَامِدًا عَالِمًا

④ حُسِبَ حَامِدٌ عَالِمًا

⑤ كَتَبَ وَلَدُكَ وَلَدُهُ وَاجِبَاتِ الْمَدْرَسَةِ

ثُمَّ بُعِثَا إِلَى الْمَدْرَسَةِ

⑥ أَأَنْتَ شَرِبْتَ لَبَنًا

7 شُرِبَ لَبَنٌ

⑧ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِنْ قَبْلِكُمْ

⑨ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ

⑩ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ
وَجِلَتْ قُلُوبُهُمْ

⑪ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ
بِأَيِّ ذَنْبٍ قُتِلَتْ

TRANSLATE IN EARABIC

① A Person (Man) killed a big Lion
2 A big Lion was killed.
3 I summoned the son of Hamid.
4 Hamid's Son was Summoned.
5 My Sister ate fish and rice
6 fish and rice weve eaten.
7 Hamid conceited Mahmood as Pious
8 Mahmood was conceite a Pious
(↑ is used)

Please note that Past indefinite Tense, Accordeng to Rules of English Grammer. However Past Perfect Tense can also be used. Please note that was and were helping verbs are used in Past indefinite has and have been " " can be " " " "

⑨ Her Son was killed in fight (war)
10 Teacher of school sent me to Lahore.
11 I was sent to Lahore
12 Where were your Son and Servant Sent.
13 They were sent to Market
14 Were homework finished. ?
Yes we finished homework.

EXERCISE NO. 33 - 'B'

تمرین نمبر ۳۳۔ب

Impose Vowels (حرکات) and diacritical Points (اعراب) [(Please check Page NO 15-To-18) Part 1 of this Book Paragraph-NO 2:3, 2:4, 2:5. and 2:6)] on following Sentences.

Where are multiple Chances of Diacritical Points (اعرابی/حرکات), then impose Diacritical Points according to all Possible situations (in Same Sentence).

And Translate all sentences (of all Possible Situation)

① قتل اسد شاة

2 قتلت

3 شرب رشید القهوة

4 شربت القهوة

5 سب زيد رشيدا غنيّا

6 سب رشيد غنيا

7 طلبت ولدك

8 طلب ولدك

9 بعثت غلامي الى السوق

10 بعثت الى السوق

:- VOCABULARY -:

① سَئَلَ (ask, beg)

2 وَجِلَ feeling fear

③ شَهَادَةٌ

④ وَاجِبَاتُ الْمَدْرَسَةِ Home work of School

5 صِيَامٌ Fast of Ramadhan

6 ذِلَّةٌ Insult

7 مَسْكَنَةٌ Weakness/Poverty

8 اِذَا When

9 مَوْؤُدَةٌ :- Burried alive Female infant

8-02-2012 BELGIUM-BRUSSELES. (CHARLEROI) (۲۵:۲۹)

IMPERFECT VERB (TENSE PARADIGM OF AND MEASURES OF IMPERFECT ACTIVE TENSE

فعلِ مضارع :

تعریف (گردان) و اوزانِ مضارع معروف

35: In the Paragraph NO: 27:5 of Lesson NO: 27, we have already explained you, that division (Types) of verb according to Tenses (Time) in Arabic is as well in Three Means Past, Present and Future. After this discussion we understood few matters about Past Tense. Now we have to understand few matters about Present Tense (فعل حال) and Future Tense (فعل مستقبل) IN this regard you have to understand (Note) First matter that in Arabic only one Tense (Verb) is used for both Tenses (Present and Past فعل حال و فعل مستقبل) which is called فعل مضارع (MUDARAA)

:- IMPERFECT TENSE

For Example. فَتَحَ

Its mean He opened

Its مضارع is يَفْتَحُ
Its mean
HE OPENS (Present)
OR
HE WILL OPEN (Future)

Like this way the Sence (معنی) of Present (حال) and Future (مستقبل) is Existed same time in the (مضارع فعل) (Imperfect Tense)

35:2.: Few Symbols are used for formation of مضارع فعل (Imperfect Tense) from ماضی فعل (Past Tense) which are four. Its means ن.ا.ت.ی. Its Collectron is called → "یتان" (or ایتین) Which Symbol will be imposed on which Form (صیغہ)? This matter will be explained by the Paradigm (تصریف) on the next page. You have to carefully study This Table, (Paradigm, or تصریف گردان or conjugation), Then with the reference of this Table, You have to understand few matters.

IMPERFECT TENSE

فعل مضارع معروفا

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
يَفْعَلُوْنَ	يَفْعَلَانِ	يَفْعَلُ	Masculine مذکر	THIRD PERSON غائب
They	They	He does or He will do		
يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	Feminine مونث	
They...	They...	She.....		
تَفْعَلُوْنَ	تَفْعَلَانِ	تَفْعَلُ	Masculine مؤکر	SECOND PERSON مخاطب
You.....	You.....	You.....		
تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِيْنَ	Feminine مونث	
You.....	You.....	You.....		
نَفْعَلُ	نَفْعَلُ	اَفْعَلُ	Masculine مذکر	FIRST PERSON متکلم
We	We	I.....		
نَفْعَلُ	نَفْعَلُ	اَفْعَلُ	Feminine مونث	
We	We	I		

35:3 - Now You have to carefully understand the changes in different (قسم) Forms with the help of special attentions on following table: the Letters ف ع ل are showed with 3 small Lines (- - -)

		جمع Plural	تثنیہ Dual	واحد Singular
غائب 3rd Person	مذکر (Mas:)	يَـ ـْـ ـُـوْنَ	يَـ ـْـ ـَانِ	يَـ ـْـ ـَ
	مونث (Fem:)	يَـ ـْـ ـَـنَ	تَـ ـْـ ـَانِ	تَـ ـْـ ـَ
مخاطب 2nd Person	مذکر (Mas:)	تَـ ـْـ ـُوْنَ	تَـ ـْـ ـَانِ	تَـ ـْـ ـَ
	مونث (Fem)	تَـ ـْـ ـَـنَ	تَـ ـْـ ـَانِ	تَـ ـْـ ـِيْنَ
متکلم 1st Person	مذکر Masc:	نَـ ـْـ ـُوْ	نَـ ـْـ ـَا	أَ ـْـ ـُ
	مونث (Fem)	نَـ ـْـ ـَـنَ	نَـ ـْـ ـَا	أَ ـْـ ـُ

		Plural	Dual	(SINGULAR:)
3rd Person	M	يَـ ـْـ ـُـوْنَ	يَـ ـْـ ـَانِ	يَـ ـْـ ـُ
	F	يَـ ـْـ ـَـنَ	تَـ ـْـ ـَانِ	تَـ ـْـ ـُ
2nd Person	M	تَـ ـْـ ـُـوْنَ	تَـ ـْـ ـَانِ	تَـ ـْـ ـَ
	F	تَـ ـْـ ـَـنَ	تَـ ـْـ ـَانِ	تَـ ـْـ ـِيْنَ
1st Person	M	نَـ ـْـ ـُـوْ	نَـ ـْـ ـَا	أَ ـْـ ـُ
	F	نَـ ـْـ ـَـنَ	نَـ ـْـ ـَا	أَ ـْـ ـُ

35:4.. After carefully attention of table, described on Last page. one matter should be understood easily, that for the formation of ع Lies from ماضی we have to impose Symbol of imperfect (علامتِ مضارع) on Past (Verb) and impose a SAKOON (سکون) ْ on Letter ف (فاء فعل) and impose a DHAMMAH (ضمہ) (ُ) on Letter "ل" (لام فعل). The vowels (حرکات) of "ل" changed due to Change in the FORMS (صیغہ). But the سکون ْ of Letter ف (فاء فعل) and the فتح َ of Symbol of imperfect (علامتِ مضارع) always existed (as it is), However all Three Vowels Means. DHAMMAH ضمہ (ُ) FATAH فتح (َ) and KASRAH (کسرہ) are imposed on Letter ع (عین فعل). Its means The Three Measures (اوزان) of past tense (فعل ماضی) i.e فَعَلَ ، فَعِلَ ، فَعُلَ

The way by which

are existed; in the same manner There are Three measures of Imperfect Tense اوزانِ مضارع are existed as يَفْعَلُ - يَفْعِلُ يَفْعُلُ

You have to read from Right to Left The discussion related to Those Three Measures will be explained in next Lesson انشاءاللہ At this moment You have to pay Special attention to vowel of Letter "ع" (عین فعل) of فعل مضارع

of Given in the exercise of this Lesson and conjugate (گردان) According to this (Special Point)

35:5. Please note another matter with the help of above table (Given on Page No) that Symbol of imperfect (مضارع) "ی" is imposed on not only the Three forms (صیغہ) Third Person Masculine (مذکر غائب) But also imposed on the Form (صیغہ) of Third Person Feminine Plural (صیغہ جمع مونث غائب) The Symbol "ا" (ALAPH) (Mas: & Fem:) is imposed only on 1st Person Singular (صیغہ واحد متکلم) and Symbol "ن" (مذکر و مونث) on only 1st (Mas: Fem) Person Plural (صیغہ جمع متکلم), and Symbol "ت" is (مذکر و مونث) imposed on rest of all forms (بقایا صیغہ)

35:6 We hope that you have also noted that word تَفْعَلُ is common in two form (صیغہ) in the Table of conjugation. (گردان), تصریف Don't worry on this base. (matter) When those words تَفْعَلُ will used in the Sentenses, then with the help of Passage (عبارت) in the Paragraph, decision (تعین) of correct form ( ) is not difficult.

35:7, It is very important to memorise the Conjugation (گردان اوتعریف) of (فعل العین) before try to understand the more matters of Imperfect Tense (فعل العین) [and Practice]

There are 6 such, Imperfect verbs are given, whose meaning are of past are already Studied by Students

at the time their conjugation of فعل العین you have to carefully consider the vowel حرکت of Letter عین (حلقی) of all those words

EXERCISE NO 34

(رقم تمرین - ۳۴)

① يَبْعَثُ

② يَفْرَحُ

③ تَكْسِبُ

④ يَغْلِبُ

⑤ يَذْخُلُ

⑥ يَقْرُبُ

Discussion of Imperfect
(TENSE)

FORMATION OF IMPERFECT PASSIVE

AND METHOD OF PRODUCING MEANING OF negative Sence and Future Sence IN The IMPERFECT TENSE

اسلوبِ تشکیل المعانی ءِ نفی و مستقبل فی المضارع معروف و اسلوبِ تشکیل المضارع مجہول

36: After the memorising the Paradigm (گردان or تصریف) of imperfect Tense and recognising of its Forms (صیغہ) It is more suitable, that You have to Exercise (to use) those (imperfect forms & صیغہ) in the Sentences. But before Starting the Exercise You have to carefully understand (fix in Your mind) few more matters about Imperfect Tense (فعل مضارع)

36:1 If You need to specify the future meaning in the Imperfect Tense Then we have to impose a 'سَ' before imperfect Verb (فعل مضارع)

EXAMPLE.: يَفْتَحُ meaning of يَفْتَحُ is He opens or He will open

But سَيَفْتَحُ has only one meaning which is He will open:

36:3. There is a Second method for Specifying the future meaning in the Imperfect Tense(فعل مضارع), which is that, Add word سَوْفَ before imperfect Verb(فعل مضارع). The meaning of سَوْفَ is Soon,

EXAMPLE سَوْفَ تَعْلَمُوْنَ

- Soon You will come to know

36:4.: if we want to introduce the negative meaning in فعل ماضی (Past Tense) Then we have to write مَا before Past Verb (فعل ماضی)

EXAMPLE مَا ذَهَبْتُ

(I did not went)

for introducing the negative meaning (مفہوم و معنائیہ) in the imperfect Verb a word لَا is added before imperfect Verb (فعل مضارع)

EXAMPLE لَا تَذْهَبُ

You do not go.

OR

You will not go.

But Some times the word مَا is also added before imperfect verb.

EXAMPLE مَا يَعْلَمُ

He does not Know

OR He will not Know.

He

36:5 There is a same facility for the formation of passive verb of Imperfect Tense (مضارع مجہول) which is in the past passive (ماضی مجہول)

Its means that the measure (وزن) of passive verb is only one, for all three Measure اوزان يَفْعَلُ، يَفْعِلُ، يَفْعُلُ

of Imperfect active (مضارع معروف)
[There is only one measure of (مضارع مجہول) of all three measures of مضارع معروف]

Which is يُفْعَلُ

from يَفْتَحُ To يُفْتَحُ

(He opens or He will open) [It was opened or It will be opened]

يَضْرِبُ to يُضْرَبُ

He beats or He will beat [He is beaten (or) He was beaten]

يَنْصُرُ to يُنْصَرُ

He helps or He will help [He is Helped / He will be helped]

الحمدللہ - الحمدللہ

EXERCISE NO: 35

رقم تمرين ٣٥

TRANSLATE IN ENGLISH..

① هَلْ تَفْهَمُ الْقُرْآنَ؟ لَا أَفْهَمُ الْقُرْآنَ

② هَلْ يَفْهَمُوْنَ اللِّسَانَ الْعَرَبِيَّ؟
نَعَمْ يَفْهَمُوْنَهُ

③ هَلْ كَتَبْتُمْ وَاجِبَاتِ الْمَدْرَسَةِ؟
لَا! بَلْ سَوْفَ نَكْتُبُهَا.

④ هَلْ تَشْرَبُ الْقَهْوَةَ؟
نَحْنُ لَا نَشْرَبُ الْقَهْوَةَ

⑤ هَلْ ذَهَبْتُمَا إِلَى الدِّيْوَانِ الْيَوْمَ؟

لَا ! بَلْ نُبِعَتْ غَدًا ۔

⑥ اَلنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

⑦ فَسَتَعْلَمُوْنَ مَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ

⑧ اِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْئًا ۔

⑨ قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۔

TRANSLATE IN ARABIC..:

① Door of Garden will open today
② Door of Garden will not open today
③ Where is door Keeper.?
I don't Know where is he gone.
④ Who do You (Plural for People) worship.
we worship ALLAH(ﷻ)
5 Do You Know, Who create You.
Yes I Know ALLAH(ﷻ) created me
⑥ You (Plural for People) Know. What I do,
and I Know what You (Plural) do.

CHAPTERS OF SIMPLE

:- TRILITEAL -:

:- ابواب ثلاثی مجرّد -:

37: You have already understood this matter in Previous Chapters that Ok ~~because~~ due to cause of Changes in the vowels of Letter ع (مکسورین). Three measures of Past Tense (فعل ماضی) are formatted. Means

فَعَلَ . فَعِلَ . فَعُلَ

and in the same manner Three measures (اوزان) of imperfect (فعل مضارع) are formatted means

يَفْعَلُ . يَفْعِلُ . يَفْعُلُ

Now there is a question. that if we know the Past (ماضی) of a verb. then on which Measure (وزن) we have to format (تشکیل) the Imperfect (فعل مضارع) verb. In this Lesson we have to understand and Learn this matter:

37: 2 :- if this option is possible that the vowel, (حرکت) which is on the Letter ع (مکسورین) This vowel, will be in same position in the Imperfect Tense (فعل مضارع) means

↳ 37: 2 PAST TENSE (فعل ماضی)

from فَعَلَ to يَفْعَلُ

فَعِلَ to يَفْعَلُ

and فَعُلَ to يَفْعُلُ

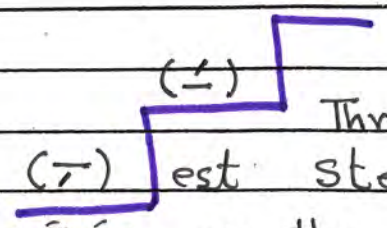
Then, our and Your work will be so easy. But Situation is not Like this (manner) However, the real Situation is that. for Example. all the verbs which are on the measure (وزن) of فَعَلَ in Past (ماضی), few of them imperfect (مضارع) is on the measare (وزن) of يَفْعَلُ. But few verbs of imperfect are on the measure of يَفْعُلُ and few are on يَفْعِلُ. Because of this Situation a large majority of Students worried too much. But this is not Such a matter of worry, as You (the Students (serious) are being worried. Real Purpose of this Lesson is that to told You, How You find (know) the measure (وزن) of imperfect (مضارع) and How You memorise it. But *1 before understanding thise methods, You have to carefully understand *1 the complete Sketch of real Situation with Your complete attention., Then ان شاء اللہ You will not find any difficulty.

37.3 - You have found in above exaunple

*1 ~~with~~ *1 It is very important that .... before

6 Groups are used. Now we have to understand that, which 3 Groups are not used

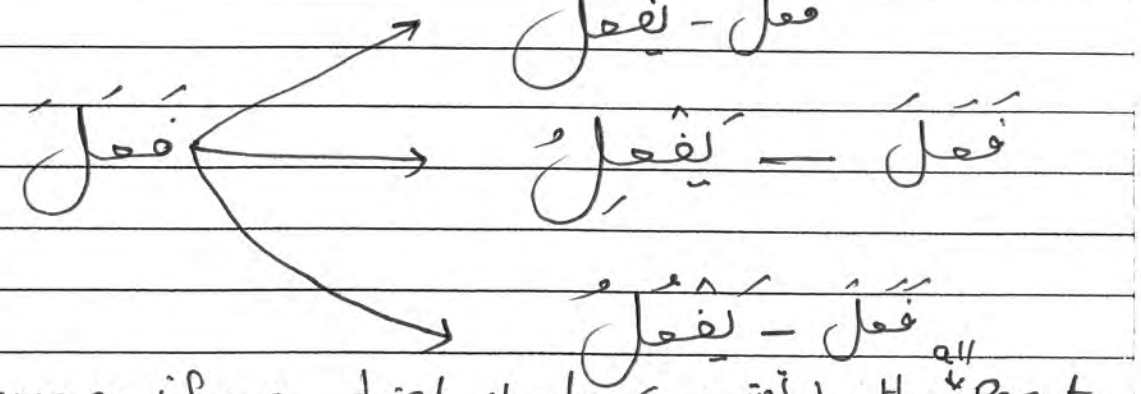
37:4. Now we ~~have~~ try to understand This matter with the help of a hypothesis (فرضیہ) for this Look at following Sketch



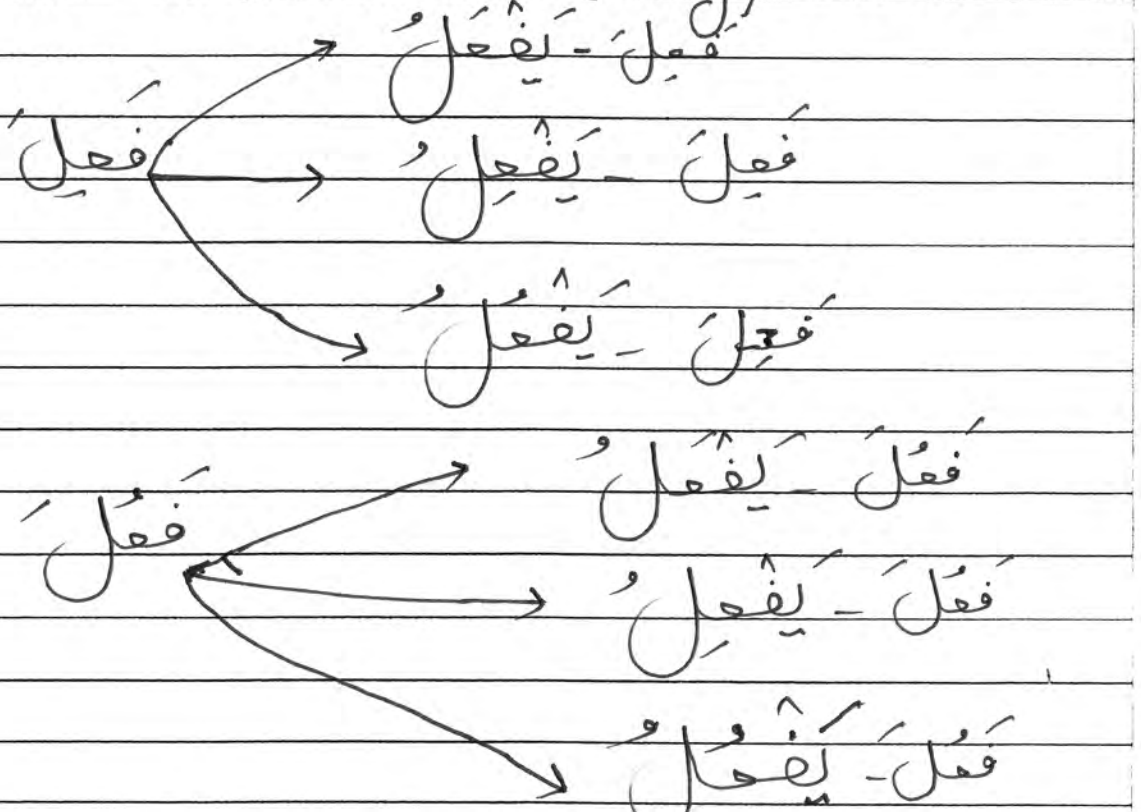
Suppose there are Three steps, the heighest step is occupied by DHAMMAH (پُ), on the middle step is taken over by ZABAR FATAH (بَ), and the lowest Step is in the control of زیر (ا). And when we request Dhammah (پُ), could you please Step down on the place of زبر (بَ) and زیر (ا). Then the Proud Dhammah refused to step down for any Lower Grade. Its mean all the verbs who are on the measure of فُعُلَ, Their only one Group فَعَلَ - یَفْعَلُ (can) only be used and remaining 2 Groups never be used.

37:5 in the Similar way when we request زیر (ا) could you please Step upwards and sit on the place of زبر (بَ) Fortunately, زیر accept this request But when we have further request for highest step زیر (ا) refused. and argued I am now panted (tired and can't breath well). and I can't Step upwards for heighest Step. Its means, that

all verbs of Past who are on the measure (وزن) of فَعَلَ are divided in Three Groups and this division is based on the Measure of their imperfect فعل مضارع



Same as if we distribute (تقسيم) the Past Verbs (فعل ماضي) which are on the measure of فَعِلَ and فَعُلَ, Then There are Total 9, Groups came in to existence (being) Means



But in Arabic instead of nine, mostly

two Groups of verbs who are on the measure (وزن) of فَعِلَ means,

فَعِلَ - يَفْعَلُ

and فَعِلَ - يَفْعِلُ

only be used and the Third group فَعِلَ - يَفْعُلُ can not be used.

Now there is only one remaining vowel فَتْحَة (ـَ), so it feel no difficulty to change the position of up or down. Thats Why the all three groups of verbs which are on the measure of فَعَلَ can be used. So

• Total Six Groups are useable(صحیح)

You can understand this matter by this way. That according to vowel of letter ع, possible 9 nine forms of Past and imperfect will be as under:

	Letter ع of Past	Letter ع imper:	
1	ـَ	ـَ	
2	ـِ	ـَ	
3	ـَ	ـُ	
4	ـَ	ـِ	
5	ـَ	ـَ	
6	ـَ	ـُ	X
7	ـُ	ـِ	X
8	ـُ	ـَ	X
9	ـُ	ـْ	

The Groups which are crossed can't be used ar rarely (0.0001%) used.

Remaining 6 are normal useable(صحیح) Forms

37:6 :- Now there is a problem (of), To recognise every group from Six groups. This is needed for this Purpose that for Example we are informed that the ROOT (ماده) ف.ت.ح is related to Group No - 1 then we can easily understand that its Past (ماضی) is فَتَحَ and imperfect (مضارع) is يَفْتَحُ Same as if we are told that ح is related with Group No - 2, then we will format (تشکیل) it as ضَرَبَ - يَضْرِبُ in S

على هذا القياس

(in the similar Presumption)

37:7 The people who compiled the Rules of Arabic Grammer, they adopted This method that, every Group named as a "باب" (Chapter). and Choose a Verb from the Verbs used in every Chapter "باب" And appointed it as a representative of this باب (Chapter) (Group). And named the باب on This Verb (فعل)

Example :- Name of Group No - 1 is باب فَتَحَ and Name of Group No 2 is باب ضَرَبَ. Now we are giving the alloted name of every useable Group (مجرد). Abbriviated Symbol (علامت اختصار) is also being given with every باب (Chapter), for this باب, which is First Letter of the name of this باب

Sym-bol	Name of باب	Vowel of Letter ع		MEASURE (وزن)	Group No.
		Imperfect	Past		
علامت		مضارع	ماضی		
ف	فَتَحَ ـ يَفْتَحُ	ـَ	ـَ	فَعَلَ ـ يَفْعَلُ	1
ض	ضَرَبَ ـ يَضْرِبُ	ـِ	ـَ	فَعَلَ ـ يَفْعِلُ	2
ن	نَصَرَ ـ يَنْصُرُ	ـُ	ـَ	فَعَلَ ـ يَفْعُلُ	3
س	سَمِحَ ـ يَسْمَحُ	ـَ	ـِ	فَعِلَ ـ يَفْعَلُ	4
ح	حَسِبَ ـ يَحْسِبُ	ـِ	ـِ	فَعِلَ ـ يَفْعِلُ	5
ك	كَرُمَ ـ يَكْرُمُ	ـُ	ـُ	فَعُلَ ـ يَفْعُلُ	6

NOTES.. ملاحظات

Chapters on Last Page are called Chapters of Simple Trilitterals

ابواب ثلاثی مجرد :-

① ابواب is plural of باب, and in the Concepts of Etymology and Syntax (صرف و نحو), what is the vowel (حرکت) of Letter ع in the forms of Past and Imperfect Verbs (فعل ماضی و مضارع). This matter You can easily understand by the Lable on Last page.

② Those are called Chapters of Trilletterals (ابواب ثلاثی). Because actual root (مادہ اصلی) of all those Chapters are 3 letters. Meaning of ثلاثی is owner of 3 and understood (مُراد) as owner of 3 root of 3. You will study in next chapters. that Some times actual root will be of 4 letters This root is called "رباعی" Rubaai all the detail of رباعی, ع / لیں will be explained in next chapters. Here رباعی is only introduced for Explaining the Sence of ثلاثی. (مفہوم)

mostly Verbs are Trileterals (ثلاثی)

3. The Meaning of مجرد (MUJARRAD) is "A Tree whose SKIN is Peeled off", or "a Human whose clothes are taken off". And if a Passage عبارت is left for vowels (حرکات) علامات ضبط or Symbols of control, This Passage is also called مجرد. Its Means, The meaning of مجرد is IN ITS ORIGNAL FORM You will find in next chapters that few letters are added with ف ع ل of ثلاثی and Forms اوزان of Past and Future Imperfect (ماضی، مضارع) This type of (Extra and added Letters) Verb is called مزید فیہ (Increased) There are few chapters of (مزید فیہ افعال) Increased verb, which will be studied by You Later. At this Place مزید فیہ is described only for Explaining the Sence (مفہوم) of مجرد.

So in this case the meaning of ابواب ثلاثی مجرد is: that those are Such chapters of فعل. Whose actual real root is of 3 letters and in its اوزان (FORM) of Past, There is not any extra Letter other than ف ع ل.

4: Chapters of Simple Trileterals (ثلاثی مجرد) are normally named with

Speaking with both first form of past and imperfect (ماضی اوّل اوّل و مضارع) Similar as given in the table on Page-No....
However, Some times abbriviated as Limited, for Speaking only Form of Past (ماضی مطلق) as described باب نصر.
For Example:- باب سمع or باب
So it is supposed that Listener can understand imperfect from (مضارع) from Past Form (ماضی مطلق)
So, Now you have to Perfectly memorise those ابواب from the table given in Page No. .... These memorised table will be needed in the next chapters.
37:8 We hope that the Sketch of 6 Groups or 6 ابواب Should be clear in your mind. But Now there is a Question that. How we Know that which verb is belonged to which باب (Chapter). its means what will be the vowel of letter ع on the فعل ماضی or فعل مضارع? So Now Please note that Source of this Knowledge is Arabic People (اہل عرب). How they use past or imperfect we have to Learn and memorise in the

Similar manner. For Example in English (Language) the Three Forms of Verb.

Know	Knew	Known
Say	Said	Said
Walk	walked	walked

Which are needed to be memorise. According to the way of English People. And we Know this way with the help of Dictionary. From Dictionary, we memorise not only the meaning of verb but also we memorise its ت as well. or if we have memorised the meaning and ت from any book or from any person, and then we forget or we doubted. Then in this case we use dictionary as a help.

37:9 This is a Special Quality of Arabic dictionary that words are not written in the Alphabetical order. But their roots are given in Alphabetical order And with the root (of every verb) First of all its Past and Imperfect (ماضی، مضارع) meaning are written. for Example word تفرحن can not be found in the Range of ت its root is ف ر ح Thats why we can found it is the Range of ف under root ف ر ح ...

with it, in most dictionaries, This matter is also clearly pointed that this root (ر ح ف) is belonged to which باب or ابواب

37:10.: There are two ways to show the name of باب with Past and imperfect (ماضی، مضارع)

(i).: in old dictionaries normally the Symbol of باب relavent is written in the brackets (قوسین) with the root (ر ح ف)

EXAMPLE.:

فَرِحَ يَفْرَحُ = (س) = سَمِعَ يَسْمَعُ

Its means فَرِحَ يَفْرَحُ will be the real Past and imperfect

Now You will translate تَفْرَحْنَ according to understanding the form of paradigm (صیغہ کی قسم) or (صیغہ کردان)

"You all women will happy."

This is the translation of تَفْرَحْنَ

(Please note 5+5 words are required for translating one word of Arabic)

"فصیح و بلیغ لسان العربی"

2.: In the Modern dictionaries of Arabic The form of Past (صیغۂ ماضی) is written with vowel of letter ع (ضَرَبَ مَلَحَ سَمِعَ), then they write a Line, and on this Line, they write the vowel of Letter ع of imperfect (ضَرَبَ مَلَحَ سَمِعَ فعل مضارع)

EXAMPLE.: → فَرِحَ ـَـ

Its means is same.

فَرِحَ . يَفْرَحُ

We will use first method to tell the باب of any Verb (فعل), for Example, There (in this book) will be a (ر) is written in front of فرح and meanings are written "Happy", by noticing (ر) you understood that its past is فَرِحَ and Imperfect is يَفْرَحُ same as for باب فَتَحَ (ف) and for باب ضَرَبَ, you will be found (ض). By this method, Knowledge of باب is clarified in the vocabulary of This Lesson, by writing again the Verbs of Previous Lessons, and also pointing the Chapters of those Verbs (ابواب افعال), so that you can memorise their meaning by the specific

method, which is being told (to) you.

37:11. Now we are on this questions that what is (easy and correct) method to memorise the (ابواب), So now you need not to memorise the meaning of verbs with old method, For Example. don't say that "meaning of فَرِحَ is "Happy", or the meaning of كَتَبَ is "To write" But However. You have to say Same time past and imperfect (فَعَلَ، يَفْعَلُ) and then say infinitive meaning (سَمِعَ، يَسْمَعُ)

EXAMPLE:- Meaning of

فَرِحَ - يَفْرَحُ is Happy

OR

فَرِحَ . يَفْرَحُ . فَرَحًا

imperfect ↓ Past ↓

infinitive ↓

كَتَبَ . يَكْتُبُ is to write

OR

كَتَبَ . يَكْتُبُ . كَتْبًا

etc will be written in the dictionary.

You need to memorise (ب) دَخَلَ means to Enter.

in this way

دَخَلَ - يَدْخُلُ - means to Enter.

OR

دَخَلَ - يَدْخُلُ - دُخُولًا

If you forget or miss, then Check the dictionary. Now you are comparatively abel to Check the dictionary

مَاشَاءَ اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ

اِلَّا بِاللّٰهِ.

From this moment:, You need to be habtual (عادت) for useing the dictionary:

37:12.: This Lesson is too Lengthy but it is more Suitable to describe Qualities of few Chapters(ابواب) for your facility and interest. So you have to note that, most Chapters (not all) from باب سمع, There is description of Such a

Quality or a matter, which are temporary or for a Less time. for Example

فَرِحَ : Happy

حَزِنَ : Sad

Another matter is that most verbs (not all) from this باب are (افعال لازم) Intransitive Verbs).

However the verbs belonged to the باب كَرُمَ are with such a quality or a matter which is not temporary But Permanent (دائمی)

for Example → حَسُنَ Beautiful

→ شَجُعَ Brave

Another matter is that all verbs belonged to this باب are (افعال لازم) (Intransitive Verbs).

The Special Quality of باب فَتَحَ is related with Letters of root (حروف ماده), and which is that, There is a Letter from Gutteral Letters [ء، ه، ع، ح، غ، خ] حروف حلقی must be in the place of Letter ع or Letter ل. [حرف عین او حرف لام]. only few

roots are excepted [مستثنیٰ]
Quality of باب ضرب is that only few (just in very small number) Verbs are belonged to this باب thats why its باب ضرب is rarely used.

VOCABULARY :- معنی

مصدر		
دَخَلَ	(ن)	To Enter
غَلَبَ	(ض)	To overcome (victorious)
قَرُبَ	(ک)	To near
قَرَءَ	(ف)	To read
كَتَبَ	(ن)	To write
جَلَسَ	(ض)	To sit
قَدِمَ	(س)	To Come
ذَهَبَ	(ف)	To Go
قَعَدَ	(ن)	To Sit
ذَكَرَ	(ن)	To Remember
فَرِحَ	(س)	To Happy

ضَحِكَ	(س)	To Laugh
بَعُدَ	(ك)	To Fay, distant
فَتَحَ	(ف)	To open
أَكَلَ	(ن)	To eat
نَجَحَ	(ف)	To Succeed
مَرِضَ	(س)	To Sick
ضَرَبَ	(ض)	To beat
رَفَعَ	(ف)	To raise
حَمِدَ	(س)	To Praise
خَلَقَ	(ن)	To Create
بَعَثَ	(ف)	To Send
سَأَلَ	(ف)	To ask To beg
طَلَعَ	(ن)	To rise

مَنَحَ	(ف)	To donate
عَلِمَ	(س)	To Know
صَيْفٌ		Summer
جَائِزَةٌ		Prize
نَهَضَ	(ف)	To Lift
لَعِبَ	(س)	To Play
رَزَقَ	(ن)	To Sustain
سَمِعَ	(س)	To Listen (Hear)
حَسِبَ	(ح)	To conceit
شَرِبَ	(س)	To drink
ذَبَحَ	(ف)	To Slaughter
وَجِلَ	(س)	To feel fear
شَكَرَ	(ن)	To thank
طَلَبَ	(ن)	To Demand

فُطُوْرٌ Break fast

شِتَاءٌ Winter

إِعَانَةٌ Help

صَدَقَ (ن) To speak truth

هَزَمَ (ض) To defeat

لَبِثَ (س) To stay

EXERCISE-NO·36 'A'

تمرین نمبر ۳۶-الف

For following sentences.

(i) Tell the root of verbs

(ii) :- Explain Past, imperfect, Active Passive (ماضی، مضارع، معروف، مجہول)

(iii) Tell the صیغہ (form), and where the chances of more than one, There you have to write all Possible صیغہ (FORM)

(iv) :- Then Translate according to ~~This~~ above Situations

① تَنْهَفَانِ

② نَصْدُقُ

③ يَلْعَبْنَ

④ طَلَبْتُمُوهُمْ

⑤ هُنَّ مَتَمُوتُنَ

⑥ تُرْزَقِينَ

⑦ تَطْلُعُ الشَّمْسُ

8 مُنْكُوا

⑨ كُمْ لَبِثْتُمْ

⑩ طَلَبْنَا

⑪ طَلَبْنَا

⑫ طَلَبْنَ

EXERCISE-NO-36-B

رقم تمرین ۳۶-ب

Impose Vowels and declension (حرکات و اعراب) on the following passages and Translate in English

① يا عبدالرحمٰن! متى تذهب الى المدرسة

انا اذهب بعد الفطور۔

② هل تشربون القهوة عندی؟

يا سيدی! نحن شربناها الآن.

③ هل انت تقرء هذا الكتاب

فی المدرسة؟ نعم! يقرء

هذا الكتاب فی المدرسة

④ طلعت الرجال الجبل فی الصيف ثم

نزلوا فی الشتاء۔

⑤ اللّٰہ یعلم ما فی صدورکم

EXERCISE-NO-36-C

C ، ٣٦ ۔ رقم تمرین

Point out the mistakes in following Sentences. Then correct all those Sentences and write them again and translate in English.

① كَتَبَتْ الْمُعَلِّمَةُ

② سَيَلْتَبُوْنَ الْمُعَلِّمُوْنَ

③ رَفَلَا وَلَدَانِ فِي الْمَدْرَسَةِ

④ فَرِحَ أَمِيْرُ الْمَدْرَسَةِ الْبَنَاتِ
ثُمَّ شَكَى مُعَلِّمَاتٍ وَمُنْكِرٍ
جَائِزَةٍ

⑤ طَلَبُوْا مِنِّي إِعَادَةً لِلْمَدْرَسَةِ
الطَّيِّبَةِ

KINDS OF PAST (Part-1)

اقسامِ ماضی (حصہ اوّل)

38: You may be thinking that the imperfect Tense (فعل مضارع) is started after Past tense (فعل ماضی). Now in between (discussion of imperfect) again there is Lesson of Past Tense (فعل ماضی). Now understand the cause of this matter.

2-3-2013 Actuallay A Verb is used in different Kinds of Past (فعل ماضی) which (that Particular Verb) its Past is called كَانَ (He, she, it .... was) and its imperfect (فعل مضارع) is يَكُوْنُ (Yakoonoo) (He, she, it ... is or will) (كَانَ Kaana)

Thats why it was important that You have to understand (فعل مضارع) Imperfect with (فعل ماضی) Past Tense. and then You have to introduce This Verb means كَانَ and يَكُوْنُ

38:2 -: Second Matter is that The Paradigm (تصریف گردان) of كَانَ and يَكُوْنُ is a bit different than the General Paradigm (تصریف عام) of Past and Imperfect (ماضی، مضارع), You can understand (الفاظ)

Its cause. When you will Study the rules of* حروفِ علت (HAROOF-E-ILLAT) ( ) and their rules in the third Part of this book. But at the moment, now you have to memorise (and Learn) the Pardigm of يَكُوْنُ - كَانَ so that you will be able to understand their use (يَكُوْنُ - كَانَ) use in the description of Kinds of Past in the next Lesson. (Please note the difference of Paradigm of يَكُوْنُ - كَانَ and Genellal Pardigm of ماضی - Ending is still mystry untill you read حروفِ علت and their rules in Third Part of this book So be Patient

إِنَّ اللّٰهَ مَعَ الصَّابِرِيْنَ۔

No doubt, but Certainly ALLAH سبحانہ وتعالیٰ is with Patient People..

* Please note حروفِ علت are الف، واؤ، یاے (ا، و، ی) They are also called unsound vowels, Actually علت is called disease also called Sick Letters, those Letters have a special role in Arabic Grammer, will discuss Later ان شاء اللہ۔

:-PARDIGAM OF PAST-:

8-3-2013

كَانَ

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
كَانُوا	كَانَا	كَانَ	Masculine مذکر	THIRD PERSON غائب
They (more than Two) were	They (two) were	He was		
كُنَّ	كَانَتَا	كَانَتْ	Feminine مونث	
They	They	She was		
كُنْتُمْ	كُنْتُمَا	كُنْتَ	Masculine مونث	SECOND PERSON مخاطب
You were	You (Two) were	You (Male) was		
كُنْتُنَّ	كُنْتُمَا	كُنْتِ	Feminine مونث	
You	You	You (female) was		
كُنَّا	كُنَّا	كُنْتُ	Masculine مذکر	FIRST PERSON متکلم
We were	We (Two) were	I -- was		
كُنَّا	كُنَّا	كُنْتُ	Feminine مونث	
We .. were	We .. were	I .. was		

22-3-2013

PARADIGM OF IMPERFECT:
:- مضارع -:

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
يَكْتُبُوْنَ (more than Two)	يَكْتُبَانِ (Two)	يَكْتُبُ	Masculine مذکر	THIRD PERSON غائب
They are ...	They are ... or	He is or		
They will be ...	They will be	He will be ...		
يَكْتُبْنَ	تَكْتُبَانِ	تَكْتُبُ	Feminine مونث	
They are	They (Two) are or	She is or		
They will be	They will be	She will be		
تَكْتُبُوْنَ	تَكْتُبَانِ	تَكْتُبُ	Masculine مونکر	SECOND PERSON مخاطب
You are or	You (Two) are or	You are (or		
You will be	You will be	You will be		
تَكْتُبْنَ	تَكْتُبَانِ	تَكْتُبِيْنَ	Feminine مونث	
You are or	You (Two) are or	You are or		
You will be	You will be	You will be		
نَكْتُبُ	نَكْتُبُ	أَكْتُبُ	Masculine مذکر	FIRST PERSON متکلم
we are or	We (You) are or	I am or		
we will be	We (You) ar be	I will be		
نَكْتُبْ	نَكْتُبُ	أَكْتُبُ	Feminine مونث	
we are or	we are or	I am or		
we will be	we will be	I will be		

38:3 -: Please note this matter also, that كَانَ normally used as the meaning of "WAS". Its means, it is used as Past Tense. and يَكُوْنُ ["مضارع" "will be"] Normally used For future Tense as the Meaning of "will" or only for Present Tense. It is not used as the Meaning of "IS" Past or Imperfect of this verb is not used.

However this matter is discussed normally as [جُمْلَه إِسْمِيَه] (NOMINAL SENTENSE) for Example:

"ZAID WAS SICK"

We need to use "كَانَ" for translating in Arabic

كَانَ الزَّيْدُ مَرِيْضًا

and for ZAID will be SICK

يَكُوْنُ الزَّيْدُ مَرِيْضًا

There are few rules of using كَانَ، يَكُوْنُ we have to study Later, those rules But at the moment you have to

Pakistan Day - 73 years before, In Lahore Pakistan Resolution was Passed, Pakistan is Still incomplete dream because of Mishandeling and corruption of, Polititrions Military Leaders, Religious Leaders and Civil Bureacracy As well Judiciary... But Pakistan is also under Judeaz Zaognic conspiracy from its ist day... But at Last Pakistan will be a Supreme Power of world Politics and Centre of Leaders were corrupt...

یہ سمجھ نہیں آتا کہ لوگ ظالم سامان ہیں یا شیوخ دی سرزمین

Same time - internationally both matters

Translate → "ZAID IS SICK"

(Translation of) is only زَيْدٌ مَرِيضٌ

38:4 You may remember that in Lesson No 10 (of 1st Part of this book) when we were teaching You How to Produce Negetive Sence in the Nominal Sentence (جملہ اسمیہ). Then we banned the use of "لَيْسَ" that You have to use it with only Third Person Singular masculine (صیغہ واحد مذکر غائب) The main cause of this is that use of لَيْسَ is according Person of Verb (صیغہ، فعل) Now it is time to memorise The Paradigm of لَيْسَ. So that You have to Learn the correct Method of use of لَيْسَ.

لَيْسَ	لَيْسَا	لَيْسُوا
He is not		
لَيْسَتْ	لَيْسَتَا	لَسْنَ
لَسْتَ	لَسْتُمَا	لَسْتُمْ
لَسْتِ	لَسْتُمَا	لَسْتُنَّ
لَسْتُ	لَسْنَا	لَسْنَا
لَسْتُ	لَسْنَا	لَسْنَا

29.3-13

PARADIGM OF "لَيْسَ"

PLURAL جمع	DUAL تثنية	SINGULAR واحد		
لَيْسُوا	لَيْسَا	لَيْسَ	Masculine مذكر	THIRD PERSON غائب
They are not	They Two are not	He is not		
لَسْنَ	لَيْسَتَا	لَيْسَتْ	Feminine مونث	
You are not	You are not	You are not		
لَسْتُمْ	لَسْتُمَا	لَسْتَ	Masculine مذكر	SECOND PERSON مخاطب
You are not	You Two are not	You are not		
لَسْتُنَّ	لَسْتُمَا	لَسْتِ	Feminine مونث	
You are not	You Two are not	You are not		
لَسْنَا	لَسْنَا	لَسْتُ	Masculine مذكر	FIRST PERSON متكلم
we are not	we are not	I am not		
لَسْنَا	لَسْنَا	لَسْتُ	Feminine مونث	
we are not	we are not	I am not		

38:5 -: Please understand the a difference between كَانَ and لَيْسَ
The Paradigm of كَانَ is of both Types means Past and imperfect (ماضی ومضارع) This verb "كَانَ" is used both Types. However the Paradigm of لَيْسَ is only of لَيْسَ. Its means This verb is not used as Imperfect (فعل مضارع) The meaning of لَيْسَ is "is not" or "are not" Instead of "was not" etc etc: Its means. The Paradigm of This verb (فعل) looks Like (فعل ماضی) Past Tense. But It alway give us the meaning of Present Tense (فعل حال)

18-5-13

38:6 -: We have told You in the lesson no 10: that when لَيْسَ is used in a Nominal Sentence (جملہ اسمیہ) Then it (لَيْسَ) caused to change the meaning of Sentence. which is that, Negetive Sentence is Produced in Sentence and also caused declineable change. (اَلتَّبَدُّلُ الْاِعْرَابِ) (ATTABADDUL-ERAAB) (Declension by vowels اعراب بالحرکۃ) (ERAAB-BIL-HARAKAH)
which is that, Predicate خبر will Changed into Accusative Case (حالۃ نصب)
(To impose فتح on Last letter)

Another option is that, to impose "ب" befor Predicate and Change it in to Genetive case (حالة جر) (with imposing (كسرة) under the Last letter of Predicate "خبر"). Please note that meaning will not change in any case.

For Example "لَيْسَتِ الْمُعَلِّمَةُ قَائِمَةً"

(Female) Teacher is not Standing
(Lady)

We can say (OR)

لَيْسَتِ الْمُعَلِّمَةُ بِقَائِمَةٍ

Now you have to memorise this matter that "كَانَ" is also used in Nominal Sentence (جملہ اسمیہ) and when كَانَ is used in Nominal Sentence Then it (كَانَ) caused to change the meaning of Sentence, which is that, Normally the meaning of "was" is produced in the sentence instead of "IS" (Its means Past tense is considered) and (Similar to behaviour of لَيْسَ) كَانَ also changed Sentence into Accusative Change (حالة نصب) by imposing

Two نسخ on the Last Part of Predicate (خبر)

For Example:- "كَانَ الْمُعَلِّمُ قَائِمًا"

Male Teacher was Standing

Please note that "ب" is not imposed before the Predicate of Sentence. Please keep in your mind clearly This basic difference.

24-5-13

38:7:- Please keep in mind a Special matter relating to the use of كَانَ and لَيْسَ, which is that, كَانَ and لَيْسَ are used as Verb (فعل). However Their Subject (فاعل) is called their Noun (اسم) for Example

"لَيْسَ الْمُعَلِّمَةُ قَائِمَةً"

In above Sentence: المعلمة is actually Subject (فاعل) of لَيْسَ, But in the Terms of SYNTAX (نحو), It is [اصطلاح] called Noun of لَيْسَ, Same as in → "كَانَ الْمُعَلِّمُ قَائِمًا"

الْمُعَلِّمُ is Subject of كَانَ

But in the Rules (قواعد) of Syntax

It is called Noun (اسم) of كَانَ Now, because you know that كَانَ and لَيْسَ are used as VERB, then Now This matter will be clear in your mind that their are two ways of their use.

38:8-: if the Noun of كَانَ and ~~اسم~~ or ~~هي~~ or لَيْسَ

If the Noun (Subject) of كَانَ or لَيْسَ is an apparent Noun (اسم ظاهر) (not a Personal Pronoun) then their (Person, Form, Gender) will be Singular (but, However, but) certainly for masculine Masculine singular will be used and for feminine, feminine Singular will be used.

for Example -:

كَانَ الْوَالِدَانِ صَالِحَيْنِ

Both boys were pious.

كَانَتِ الْبَنَاتُ صَالِحَاتٍ

Girls were pious.

لَيْسَ الرِّجَالُ مُجْتَهِدِيْنَ

Men are not hardworking

لَيْسَتِ الْمُعَلِّمَاتُ مُجْتَهِدَاتٍ

Lady Teachers were not hardworking.

38:9 —:

if the Noun of كَانَ and لَيْسَ is not an apparent Noun(اسم ظاہر) But found in the ضمیر (Person) as a Subjective Pronoun(ضمیر فاعلی), Then in this case, Their "that" Person (ضمیر) will be used which will be according to Subjective Pronoun (ضمیر فاعل) for Example

كُنْتُمْ ظَالِمِينَ

You (People) were cruel

Here, in كُنْتُمْ, the Subjective Pronoun (ضمیر فاعل) of أَنْتُمْ is actually Noun (اسم) of كَانَ.

Same as in → لَسْنَا ظَالِمِينَ

(we are not cruel

Here the Subjective Pronoun (ضمیر فاعل) of نَحْنُ is Noun of لَيْسَ.

EXERCISE-37

تمرین - ۳۷

Translate in English.

1 كَانَتْ زَيْنَبُ قَائِمَةً

2 كَانَ الَّذِي جَالِسِيْنَ

3 هَلْ كُنْتُمْ مُعَلِّمِيْنَ ؟

4 مَتَى كُنْتَ طَالِبًا ؟

5 كُنْتُ طَالِبًا قَبْلَ عَامَيْنِ .

6 مَتَى تَكُوْنُ مُدَرِّسًا ؟

7 أَكُوْنُ مُدَرِّسًا إِنْ شَاءَ اللّٰهُ فِي هٰذَا الْعَامِ .

8 كُنْتُنَّ مُجْتَهِدَاتٍ

9 أَكُنْتَ طَالِبًا فِي الْمَدْرَسَةِ ؟

10 لَا ! لَسْتُ طَالِبًا فِي الْمَدْرَسَةِ

11 كُنَّا كَاذِبِيْنَ

لَيْسُوْا صَادِقِيْنَ 12

لَنْ جَالِسَاتٍ صَارَتْ 13

TRANSLATE IN ARABIC

1 Those two women were stood here.

2 This man was JEW. Now he is not JEW

3 Were you both (men) Still in Mosque.
Yes! we were in Mosque.

4
Were you both are not Sons of Mahmood.? No Sir,
We are not Sons of Mahmood.

5 No doubt, Certainly (Female) Students were present.

KINDS OF PAST

(PART-II)

اقسام ماضی

(جز ثانی)

VVV IMP NOTE -: Please note that Arabic is Language of Arab People and Arabs are only in the middle east Area. English is Language of unknown or Less Known Area in those days, (Means in 571 AD — 632 AD). Many Local People never believe God or JESUS (علیہ السلام and صلی اللہ علیہ وسلم) because Why those concepts and why JESUS or all those Biblical Figures, Holy Prophet, Why Why they born in only Middle East why JESUS Born in Bethelemm or Jerusalem. Why not in England France or Germany, why not in America, Canada, Australia or NewZea Land, Why all south America, Centnal America, Even Africa (Except Moses, Josef) is was neglected. May be unknown Holy Prophets (صلی اللہ علیہ وسلم) Born is those all area. But why Central figure

were in JERUSALEM, ① it was Geographically centre of 3 continents Asia, Europe and AFrica, ② Very good Weather all Year, ③ Agriculture Fertile.

Arabic is فصیح، بلیغ Language

for Example in English Word (ELOQUENT) uncle is for many relatives. But in Arabic every uncle has a specific name, for horse/camel. So words can be used. Arabic was introduced in Europe through Spain, But English and Arabic were more familiar during and after CRUSADES. The Great King of England RICHARD THE LION HEART and SALADIN were Starting Personalities of English and Arabic After that There were many words were introduced in English from Arabic. But There are only 4 kinds of Tenses in English

Past - Present - Future

Indifinite — Continous - Perfect Perfect Continous

(مطلق) - (جاری) (مکمل) (مکمل جاری)

But in Arabic, Persians, URDU, There are more Variety and Senses to Explain Your Point of view in more details Because English ... — — Language not Eloquent as Arabic. Thats why a bit Problems. But for a British Born muslim Student. we need to transfer the Sense of Tenses (and Senses) and Sentenses in Arabic. So that A Student can understand basic Spirit of Arabic. So he can understand Holy Quran and Hadith Mubarak. So next chapter a Lot different style of Past

Those Types of Past are Quiet different - But in Arabic Those are used to Explain the Sentences in many dimensions. (ابعاد)

اقسامِ ماضی (حصہ ثانی)

KINDS OF PAST

39 -: (PART-II)

Actually the six kinds of Past are the Subject of Persian and URDU. Please note that in Arabic There are not six kinds of Past Like URDU, Persian (and English) But the kinds of Past (as well) which Were normally used in Persian, and URDU, There Sense and meaning can be translated in Arabic by the following Rules. (But first the 6 kinds as under

Past Perfect	ماضی بعید
Past Progressive	ماضی استمراری
Past NEAR (Present Perfect)	ماضی قریب
Past (Probable)	ماضی شکیہ
Past conditional	ماضی شرطیہ
Past optative	ماضی تمنی اور تمنائی

* Please note we need to understand 6 kinds because in Holy Quran, Those kinds are used in different Places.

BAEED

39:2 ماضی بعید (Past Perfect)

Impose کَانَ before Past indefinite (ماضی مطلق), creates the Past Perfect ماضی بعید.

For Example the meaning of ذَهَبَ is "He went". However, when we say کَانَ ذَهَبَ means "He has gone" Please note that the Paradigm (تصریف OR گردان) of کَانَ will continous with the paradigm of Relevant Past respectively. you will understand This matter from the Complete Paradigm of "فعلِ ماضی بعید" which is on Table - Page - No 386

39:3

ماضی اِستمراری

Past Progressive

in This kind of "past". Task [will be being continously] was shown in a continous manner. For Example in English when we say "He was writing" or He wrote", it means [He has been writing] Task of writing is in Continous Sense. In Arabic if impose کَانَ before فعل (imperfect) It Produce meaning of Past Progressive For Example کَانَ یَکْتُبُ. Means He wrote, or He was writing or He has

(P-387)

فعل ماضی بعید

PAST PERFECT TENSE

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
كَانُوا ذَهَبُوا	كَانَا ذَهَبَا	كَانَ ذَهَبَ	Masculine مذکر	THIRD PERSON غائب
They had gone	They had gone	He had gone		
كُنَّ ذَهَبْنَ	كَانَتَا ذَهَبَتَا	كَانَتْ ذَهَبَتْ	Feminine مونث	
They had gone	They had gone	She had gone		
كُنْتُمْ ذَهَبْتُمْ	كُنْتُمَا ذَهَبْتُمَا	كُنْتَ ذَهَبْتَ	Masculine مذکر	SECOND PERSON مخاطب
You had gone	You had gone	You had gone		
كُنْتُنَّ ذَهَبْتُنَّ	كُنْتُمَا ذَهَبْتُمَا	كُنْتِ ذَهَبْتِ	Feminine مونث	
You had gone	You had gone	You had gone		
كُنَّا ذَهَبْنَا	كُنَّا ذَهَبْنَا	كُنْتُ ذَهَبْتُ	Masculine مذکر	FIRST PERSON متکلم
we had gone	we had gone	I had gone		
كُنَّا ذَهَبْنَا	كُنَّا ذَهَبْنَا	كُنْتُ ذَهَبْتُ	Feminine مونث	
we had gone	we had gone	I had gone		

been writing. Here the Paradigm of ضَرَبَ and relevant Paradigm of IMPERFECT (فعل مضارع) will continue Respectively.

39:4 → ماضی قریب

(PAST NEAR) (OR) PRESENT PERFECT :-

In this Tense, Task is shown as, it is Completed in the recent Past or we can Say Present Perfect (فعل حال متقبل) [and Please note Present Perfect is such type of Past which is very near in Time Phenomena. Authentic Teacher of Arabic can Explain in a very easy way to Students). For Example if we say **He went** or **He has eaten** or **He Has gone** **He has written.** In all those Sentence It clearly Shows or feels that the Task of going or writing or eaten is completed recently, Means in the very near Past. or another words, we can say PRESENT PERFECT: In Arabic Just impose word "قَدْ (QUD) before Past indifinite ~~فعل ماضی~~ فعل ماضی, ~~for~~ with This action not only the meaning of ماضی قریب (Present perfect) is produced in the sentence, But also the Sense of INSISTING "تاکید" in the Sentence.

for Example "قَدْ ذَهَبَ" (He has gone)

فعل ماضی استمراری

:- PAST PROGRESSIVE TENSE :-

Please note 3 Tenses of English are compatible with

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد	
كَانُوا يَكْتُبُونَ	كَانَا يَكْتُبَانِ	كَانَ يَكْتُبُ	Masculine مذکر
They wrote	They wrote	He wrote	
كُنَّ يَكْتُبْنَ	كَانَتَا تَكْتُبَانِ	كَانَتْ تَكْتُبُ	Feminine مونث
They wrote more than two	They wrote (2 women)	She wrote	
كُنْتُمْ تَكْتُبُونَ	كُنْتُمَا تَكْتُبَانِ	كُنْتَ تَكْتُبُ	Masculine مذکر
You wrote	You wrote	You wrote	
كُنْتُنَّ تَكْتُبْنَ*	كُنْتُمَا تَكْتُبَانِ	كُنْتِ تَكْتُبِينَ	Feminine مونث
You wrote	You wrote	You wrote	
كُنَّا نَكْتُبُ	كُنَّا نَكْتُبُ	كُنْتُ أَكْتُبُ	Masculine مذکر
we wrote	we wrote	I wrote	
كُنَّا نَكْتُبُ	كُنَّا نَكْتُبُ	كُنْتُ أَكْتُبُ	Feminine مونث
we wrote	we wrote	I wrote	

THIRD PERSON غائب

SECOND PERSON مخاطب

FIRST PERSON متکلم

Please understand this difference for ماضی بعید that "كَانَ" of Real verb will continue with كَانَ. But the (Form Past) (ماضی) in استمراری the form of Past will continue with ع like a verb

تَكْتُبْنَ*

كَانَ ← He was writing (or) He has been writing
Past indefinite
Past continous
Past Perfect continous

(2-6-13)

فعل ماضی قریب :-

:- PRESENT PERFECT TENSE

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
قَدْ ذَهَبُوْا	قَدْ ذَهَبَا	قَدْ ذَهَبَ	Masculine مذکر	THIRD PERSON غائب
They have gone	They have gone	He has gone		
قَدْ ذَهَبْنَ	قَدْ ذَهَبَتَا	قَدْ ذَهَبَتْ	Feminine مونث	
They have gone	They have gone	She has gone		
قَدْ ذَهَبْتُمْ	قَدْ ذَهَبْتُمَا	قَدْ ذَهَبْتَ	Masculine مذکر	SECOND PERSON مخاطب
You have gone	You have gone	You have gone		
قَدْ ذَهَبْتُنَّ	قَدْ ذَهَبْتُمَا	قَدْ ذَهَبْتِ	Feminine مونث	
You have gone	You have gone	You have gone		
قَدْ ذَهَبْنَا	قَدْ ذَهَبْنَا	قَدْ ذَهَبْتُ	Masculine مذکر	FIRST PERSON متکلم
we have gone	we have gone	I have gone		
قَدْ ذَهَبْنَا	قَدْ ذَهَبْنَا	قَدْ ذَهَبْتُ	Feminine مونث	
we have gone	we have gone	I have gone		

39:5 -: ماضی شکیہ

: — PAST PROBABLE —:

Past Probable is a past in which A task was done in Past with doubts, for Example -:
"Perhaps he wrote a letter:
Perhaps he had written a letter:
in Arabic, for the formation of Past Probable (ماضی شکیہ), impose يَكُوْنُ before actual verb of Past indefinite (فعل ماضی مطلق) For Example -
"Perhap he wrote" يَكُوْنُ كَتَبَ -:
Perhap he had written.
in above sentense Paradigm of ع/لیں of كَانَ which is يَكُوْنُ will continue with Paradigm of actual Verb of Past indefinite Tense. (Form of actual verb) (اصل فعل صیغہ ماضی).

يَكُوْنُ كَتَبَ

For Example

يَكُوْنُوْنَ كَتَبُوْا ، يَكُوْنُ كَتَبَ

39:6 —: Please note this matter that, if Subject of actual verb is apparent Noun (اسم ظاہر) Then
(i) -: if there is يَكُوْنُ or تَكُوْنُ Masculine or feminine, Then Form (صیغہ) will be definitely Singular.

(ii) -: After it subject of actual verb means apparent Noun "ظاہر" will be written. Which is Now called Noun of ن.

(iii) -: After it actual verb will be written according to the form (صیغہ) of apparent Noun (ظاہر) (Means Singular Plural, Masculine Feminine)
for Example

يَكْتُبُ الْمُعَلِّمُ كُتُبًا

يَكْتُبُ الْمُعَلِّمُوْنَ لِتُبُوْا

تَكْتُبُ الْمُعَلِّمَاتُ كُتُبًا

39:7 -: Word "لَعَلَّ" (Perhaps)

By using word لَعَلَّ the meaning of Past Probable can be Produced in the Sentence. But Please note that 2 matters about the use of لَعَلَّ

No. 1 Word لَعَلَّ can't be written before any verb. But However it is imposed before apparent Noun (ظاہر اسم) or imposed before any Pronoun. "ہو"

No:2 it لَ will Change its Noun into

Accusative case (حالة نصب) Same as word "لَنْ"

لَعَلَّ الْمُعَلِّمَ كَتَبَ مَكْتُوبًا

Perhaps, teacher had written a letter
" " has written a letter
Perhaps teacher wrote a letter
Perhaps teacher had been written a letter
Perhaps teacher has been written a letter

Please note above Arabic Sentence can be compatible with 5 English Sentences. (i) Present Perfect Tense (ii) Present Perfect Tense (iii) Past indefinite Tense (iv) Past Perfect Tense (v) Past Perfect continous tense.

لَعَلَّهُ كَتَبَ مَكْتُوبًا ∴

Perhaps, he has written a letter

39:8 :- You can understand from above examples that those types of Sentences can not be called or understood as a Kind of Past "ماضي"
Actually This is a matter of imposing لَعَلَّ in the Nominal Sentence (جملة اسمية), by which the meaning of past Probable (ماضي شبيه) can be Produced in the Arabic

Sentences. This matter is only Possible in only one way, that When the Predicate of Nominal Sentence is Form "فعل ماضی" of Past tense.

For Example:- Frm ← المُعَلِّمُ لَتَبَ

Teacher has written. ~~To~~ → لَعَلَّ المُعَلِّمُ لَتَبَ.

Perhaps Teacher has written a letter.

But if the Predicate (خبر) of Nominal Sentence is imperfect verb (فعل مضارع) Then the meaning of doubt/Probability will be Produced. but this meaning is in the future tense (فعل مستقبل)

For Example

لَعَلَّ المُعَلِّمُ يَكْتُبُ

Perhaps, teacher will write a letter.

39:9 -: ماضی شرطیہ

(PAST conditional)

In Past Conditional ☆There are a two verbs are used. in first verb, conditions is described. (بیان شرط). And in Second Verb Reply of this Conditions is described. for Example.

IF You have sown. Then You could cut

☆always

15-6-13

فعل ماضی شکیہ

:- PAST PROBABLE TENSE -:

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
يَكُوْنُوْنَ كَتَبُوْا	يَكُوْنَانِ لَبِ	يَكُوْنُ كَتَبَ	Masculine مذکر	THIRD PERSON غائب
*Perhaps They wrote	Perhaps They wrote	Perhaps He wrote		
يَكُنَّ كَتَبْنَ	تَكُوْنَانِ كَتَبَتَا	تَكُوْنُ كَتَبَتْ	Feminine مونث	
Perhaps They wrote	Perhaps They wrote	Perhaps She wrote		
تَكُوْنُوْنَ كَتَبْتُمْ	تَكُوْنَانِ كَتَبْتُمَا	تَكُوْنُ كَتَبْتَ	Masculine مذکر	SECOND PERSON مخاطب
Perhaps You wrote	Perhaps You wrote	Perhaps You wrote		
تَكُنَّ كَتَبْتُنَّ	تَكُوْنَانِ كَتَبْتُمَا	تَكُوْنِيْنَ كَتَبْتِ	Feminine مونث	
Perhaps You wrote	Perhaps You wrote	Perhaps You wrote		
نَكُوْنُ كَتَبْنَا	نَكُوْنُ كَتَبْنَا	أَكُوْنُ كَتَبْتُ	Masculine مذکر	FIRST PERSON متکلم
Perhaps You wrote	Perhaps We wrote	Perhaps I wrote		
نَكُوْنُ كَتَبْنَا	نَكُوْنُ كَتَبْنَا	أَكُوْنُ كَتَبْتُ	Feminine مونث	
Perhaps We wrote	Perhaps We wrote	Perhaps I wrote		

*I We can also use may be

the crop). In this Sentence Sow and Cut are two Verbs. "Sow" is description of Conditions (بیان شرط) and cut is the reply of condition.
In Arabic., for producing the meaning of conditions in the past Tense (فعل ماضی) we impose word 'IF' لَوْ (how) before the description of Condition, because of this (لَوْ) The meaning of Conditional Past. or (Past conditional) is produced.
For Example:

لَوْ زَرَعْتَ لَحَصَدْتَ

if You have sown, then You could cut the crop.

لَوْ زَرَعْتَ لَتَحَصَدْتَ

if You have sown then You could definitely cut the crop.

39:10 :. Sometimes in Conditional Past word قَدْ is added after "لَوْ" You can use Past indifinite (فعل ماضی مطلق) after قَدْ. with this Method the Sence of FAR Past or Past Perfect (فعل ماضی بعید) (ماضی تمام) is Produced in the Sentence. We can also use imperfect Tense (فعل مضارع). For using فعل مضارع, The meaning of Past Progressive (ماضی استمراری) is Produced in the Sentence. But in both Cases

Sentenes will be Past conditional ماضی شرطیہ, It means

Past conditional Perfect ماضی شرطیہ بعید

ماضی شرطیہ استمراری

Past conditional Progressive

But there will be difference in the meanings. Please note This mattev.

لَوْ كُنْتَ زَرَعْتَ لَحَصَدْتَ

if you had sown (with meaning of Past Perfect زمانہ ماضی بعید) then you had definitely cut the crop.

لَوْ كُنْتَ تَحْفَظُ دُرُوسَكَ لَنَجَحْتَ

If you memorised your Lessons (with meaning of Past Progressive زمانہ ماضی استمراری) Then you definitely be Succeeded.

Should must be imposed before the verb of reply of condutions (فعل جواب شرط) for making / formation of conditional / Sentence (جملہ شرطیہ). In English / URDU it will give us the meaning of definitly. Please carefully Check the above Sentences.

39:11 ماضی تمنی اَوْ تمنائی :-

:- PAST OPTATIVE

Imposing the word (LAITUMA) لَيْتُمَا before Past indefinite Produced the meaning of optation "تمنا" in the sentence. within Past Sence

لَيْتُمَا نَجَحْتُ

Alas, I was Succeeded.!

if we impose word لَيْتَ it also Produce the meaning of optation but Please note that, (at the time of using لَيْتَ) Like لَعَلَّ, word لَيْتَ is not imposed with a verb (فعل). thats why in the above Sentence it was changed as لَيْتُمَا and then used before a Verb (فعل) لَيْتَ is used always with a Noun or Pronoun (اسم او ضمیر) and changed its Noun in to objective case (حالة نصب) for Example..

لَيْتَ زَيْدًا نَجَحَ

Alas, Zaid was Succeeded.!

يَا لَيْتَنِي نَجَحْتُ

Alas, I was Succeeded.

if we check carefully then it is clear that this is also a Nominal Sentence (جملہ اسمیہ) whose Predicate (خبر) is a Verbal Sentence (جملہ فعلیہ). لَيْتَ is imposed

before Subject (مُبْتَدَأ). And Now the مُبْتَدَأ Subject is called Noun of إِنَّ which is Accusative مَنْصُوب like Noun of → إِنَّ and أَنَّ

22-6-13

EXERCISE NO 38

رقم تمرین - ۳۸

Translate in English, and also tell which kind of Past is used.

① يَا زَيْدُ! لِمَ غَضِبَتِ الْمُعَلِّمَةُ عَلَى أُخْتِكَ؟

مَا كَانَتْ حَفِظَتْ دُرُوسَهَا

② هَلْ أَنْتَ تَحْفَظُ كُلَّ يَوْمٍ دُرُوسَكَ؟

أَنَا كُنْتُ أَحْفَظُ كُلَّ يَوْمٍ

لَكِنْ بِالْأَمْسِ مَا حَفِظْتُ

③ هَلْ وَلَدٌ فِي الْبَيْتِ؟

قَدْ خَرَجَ الْآنَ.

④ وَ أَيْنَ يُوسُفُ؟ لَعَلَّهُ

ذَهَبَ إِلَى الْمَسْجِدِ

⑤ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

⑥ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

⑦ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

⑧ لَوْ كَانُوا يَعْلَمُونَ

TRANSLATE IN :— ARABIC —:

① School boys went to Garden Perhaps They came back a bit before Sun set

② Have You not been memorised Your Lesson Yesterday. ?

③ I have memorised my lesson yesterday.

4 Has Maryam written her home work today.

5 Yes! She has written today.

6 We shall finish home work tomorrow

7 boys of ward have Learned their Lesson daily.

They all Passed their Exams.

:- VOCABULARY -:

اَلْمُفْرَدَاتُ اللُّغَةُ

Every day كُلَّ يَوْمٍ

Yesterday أَمْسِ

Companion (اَلْمُحَاسِبُ) صَاحِبٌ

4

تُرَابٌ - Dust, soil, Earth

حَفِظَ (س) To Hear

↓

باب سَمِعَ يَسْمَعُ

اَلْيَوْمَ Today

غَدًا - Tomorrow

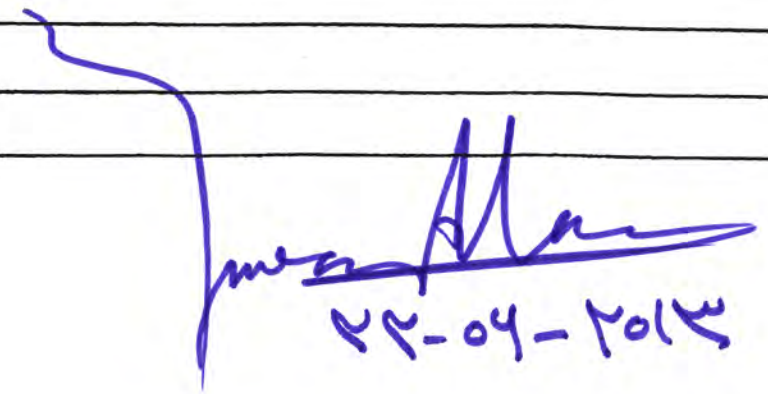
سَعِيْرٌ Blazing fire (HELL)

قُبَيْلَ - A bit before

عَقَلَ (ض) - To understand

باب ضَرَبَ يَضْرِبُ

لَوْ - IF (or, ALas ..



تغییراتِ مضارع

(جزاوّل)

نصب و جزم

"VARIATIONS OF IMPERFECT"

SUBJUNCTIVE AND JUSSIVE
(MOOD) (MOOD)

(PART-ONE)

40: Verb of Past (فعل ماضی) of Arabic verbs is NON declineable. [Mabni (مبنی)]. Its means that the Fatah فتح of Laam لام of its ist form of 3rd Person masculine singular (واحد مذکر غائب) is not changed. However in the Paradigm There will be Dhamma (ضمّہ) imposed on Laam(لام) for Example Third Person Plural masculine (جمع مذکر غائب) فَعَلُوا and also many other Forms or Persons it will also be Silent (ساکن). But because in the First form of Past tense the vowel of Laam لام is always فتحہ ـَ and can not be changed with any cause thats why it is said the Past

Tense is always Non-declineable due to فتحہ (فعل ماضی مبنی بر فتحہ)

40:2.. opposite to Past tense, imperfect Tense (فعل مضارع) is declinable (معرب). Its means its first Form can be changed. Normally there is dhamma (ضمہ) on its Laam لام However in few cases There will be فتحہ ـَ can be imposed instead of Dhammah ـُ (ضمہ). And in few cases the Symbol of Silence 'ْ' جزم or سکون is also imposed on Laam(لام). Its means the first Form (صیغہ) of فعل can also be changed from يَفْعَلُ To يَفْعَلَ ، يَفْعَلْ ، and as well

Those Changes can effect on the Pavadigm of imperfect (مضارع) which will be discussed later

40:3.. As there are three cases of Noun which are Nominative (رفع) objective (نصب) and Possessive "جر" Sane as there are three cases of imperfect tense (فعل مضارع) They

are also called Nominative, Subjunctive and Jussive (رفع، نصب، جر)

When imperfect Tense is in the Nominative case it is called مضارع مرفوع Nominal imperfect Same as in the case of نصب it is called مضارع منصوب [Accusative imperfect] or imperfect in Subjunctive Mood. and in case of جزم it is called. مضارع مجزوم JUSSIVE MOOD

40:4-: You have already learned that, There are few causes for a Noun.s Cases of Nominative, objective and Possessive (مرفوع، منصوب، مجرور) Now Please note, that There are few causes of نصب and جزم in the imperfect Verb (فعل مضارع). But there is no cause of رفع in the imperfect Verb mostly we can say that if there is not any cause of نصب or جزم in imperfect, then imperfect is مرفوع indicative. In other words we can say when imperfect is in its actual form (As which is clearly shown in its Paradigm in previous chapters) then it is called (مرفوع) However it is Subjunctive or Jussive due to some cause. Actually the

* Nominative also accepted is indicative

9-8-13 (EID-UL-FITR) 406
(Today)

Experts of Grammer decided 3 cases of imperfect comparing to the 3 cases of Noun, However There will be the Nominative case ( ) of imperfect is not came into existance due to any change. The cause of change is only in the Subjunctive and Jussive Mood of imperfect which will be described Later.

40:5 -: Please note that (Nominative) and Subjunctive is also in Noun. and as well same as in فعل مضارع (Imperfect Tense). But Jussive mood (جزم) is only one condition of imperfect. However Possessive (Peeposition) is only in Noun (حرف). You have already studied the different forms of Noun (اسم) according to change of Last Letter of Noun which means the Symbols according to and compatible with the Nominative objective and possessive cases (رفع, نصب, جر) And you have also studied the few causes of being a Noun as in Nominative objective and possessive cases. Same as in imperfect Tense فعل مضارع first we shall explain

the form or image (شکل و صورت) of جزم نصب رفع Nominative, Subjunctive and Jussive mood. then we shall discuss the causes of its those Three moods or forms, mages etc.

40:6 -: Nominal imperfect مضارع مرفوع is 100% Same which we have already studied as فعل مضارع imperfect Tense. And You have already introduced the 14 forms (چودہ SEEGHA'S) of its Paradigm. However Subjunctive Mood of imperfect or its objective Case (حالتِ نصب) is a change which will came into existence in the last Part imperfect Verb (فعل) and its 3 Symbols or forms can be understood with following table. (Please check PageNO. 408), We hope you have noted that (from table)

(i) -: that the Dhammah ـُ (پیش) which is imposed on the Laam Letter (حرفِ لام) of 5 forms (پانچ SEEGHA'S) Nominal imperfect (اسمی مضارع) IN Subjunctive Mood (حالتِ نصب) A FATAH (زبر) Zabar ـَ is imposed on those 5 FORMS SEEGHA'S (پانچ

فعل مضارع مرفوع
Nominal Imperfect Tense

	PLURAL جمع	DUAL تثنیہ	SINGULAR واحد
THIRD PERSON غائب	يَفْعَلُوْا	يَفْعَلَا	يَفْعَلُ
Masculine مذکر			
Feminine مونث	يَفْعَلْنَ	تَفْعَلَا	تَفْعَلُ
SECOND PERSON مخاطب	تَفْعَلُوْا	تَفْعَلَا	تَفْعَلُ
Masculine مذکر			
Feminine مونث	تَفْعَلْنَ	تَفْعَلَا	تَفْعَلِيْ
FIRST PERSON متکلم	نَفْعَلُ	نَفْعَلُ	اَفْعَلُ
Masculine مذکر			
Feminine مونث	نَفْعَلُ	نَفْعَلُ	اَفْعَلُ

It means from يَفْعَلُ to يَفْعَلُ
and from تَفْعَلُ to تَفْعَلُ
Same as from أَفْعَلُ to أَفْعَلُ
and from نَفْعَلُ to نَفْعَلُ

2-: In the Paradigm of Imperfect (فعل مضارع) which, 9 (Nine) forms which have a 'ن' NOON as a Last Letter, Except 2 forms, remaining 7 forms This NOON (ن) is deleted (omitted) in the SubJunctive Mood (حالتِ نصب)
for Example from يَفْعَلُوْا to يَفْعَلُوْنَ
and from تَفْعَلِيْ to تَفْعَلِيْنَ etc

3-: in the Paradigm (گردانِ تصریف) of imperfect Last two forms (Seeghais) are Such tupe of forms whose NOON is not deleted in the SubJunctive mood (حالتِ نصب). It means These two forms are Still same as in SubJunctive mood as in the Nominal Mood (حالتِ رفع)
(حالتِ نصب)
And both Forms are Third person Feminine Plural (جمع مونث غائب) and 2nd Person feminine Plural (جمع مونث حاضر)

This NOON is called (نونِ اعرابی)
(Diacritical NOON)
نونِ اعرابی
(NOON-E-EARAABI)

because those both Forms are used for Plural feminine (جمع مؤنث) that's why Those Last NOON of those forms are used for womens hence Those NOON are called

نون النسوة

(NOON OF Women)

in other words we can also say that NOON.S of Paradigm of Jussi Subjunctive mood (مضارع مجزوم) of imperfect - Except - all NOON.S are omitted (نون النسوة) deleted or vanished.

20-6-14

40:7-: Both "Jussive mood of Imperfect" (مضارع مجزوم) and OR " (حالت جزم) are Just a change in the imperfect Active Tense (مضارع مرفوع) which took Place in the Last Part of (مضارع مرفوع) and it has also 3 Symbols or forms: It means....

Symbol of Skoon (ْ) [or JAZM] is imposed in (حالت جزم) on all 5 Forms (پنج صیغہ) of Imperfect Active (مضارع مرفوع) which has dhammah (ُ) of their Letter of Laam

(کلمہ اسم)

FROM يَفْعَلُ to يَفْعَلْ

and أَفْعَلُ to أَفْعَلْ

2 The diacritical Noon (نونِ اعرابی) of 7 forms is droped from the 9 Forms (اصل) of Imperfect Active (مضارع مرفوع) which are ended with NOON (ن) in the Paradigm of (مضارع مرفوع)
Please note 2 Forms are Excepted from this Rule (Cause will be disclosed Later)

FOR Example

From :- يَكْتُبُوْنَ → To يَكْتُبُوْا

تَكْتُبِيْنَ To تَكْتُبِيْ

Etc ....

3 As in Subjunctive Mood (حالت نصب) the 2 forms of Women NOON (نونِ انسوہ) (صیغہ)
(NOON-E-NISWAAH)

are not dropped in Jussive Mood جازمہ
Its means those two forms are same
in صیغہ جزم As they were in صیغہ مرفوع

CAUSE " Because both feminine Plural forms indicates a Nominative Pronoun (ضمیر فاعل) thats why those نون نسوہ are not dropped.

Pardigm of صیغہ جزم is given on next page.

(علاماتِ اعرابی)

Diacritical symbols As under

بَ بِ بُ ، اَ اِ اُ وا

تَ تِ تُ ا یَ نَ

تَ تِ تُ ا یَ نَ

تَ تِ تُ ا تَ تُمَا

تَ تِ تُ ی تَ تُمَا نَ

اَ اَ نَ نَ

اَ اَ نَ نَ

فعل مضارع مجزوم

JUSSIVE MOOD OF IMPERFECT TENSE

	PLURAL جمع	DUAL تثنیہ	SINGULAR واحد
THIRD PERSON غائب	يَفْعَلُوا	يَفْعَلَا	يَفْعَلْ — Masculine مذکر
	يَفْعَلْنَ	تَفْعَلَا	تَفْعَلْ — Feminine مونث
SECOND PERSON مخاطب	تَفْعَلُوا	تَفْعَلَا	تَفْعَلْ — Masculine مؤنث
	تَفْعَلْنَ	تَفْعَلَا	تَفْعَلِيْ — Feminine مونث
FIRST PERSON متکلم	نَفْعَلْ	نَفْعَلْ	اَفْعَلْ — Masculine مذکر
	نَفْعَلْ	نَفْعَلْ	اَفْعَلْ — Feminine مونث

40:8 we hope you have understood this matter. from above Statement that

(1) -: This is a common rule of imperfect مضارع whether it is in the Subjunctive Mood (منصوب مضارع) or in the Jussive Mood (مجزوم مضارع) that in the forms (صیغ) Except Feminine Noon.s (نونِ نسوۃ). Remaining 7 diacritical Noon.s (نونِ اعرابی) are dropped in the Paradigm (تصریف لوگی جاتی)

(2) -: And the difference between both imperfect's Paradigms is that in the Subjunctive Mood "A FATAH (فتحہ /") is imposed on the Laam Letter (لام والا حرف) of 5 Forms (صیغ) where (before imposing فتحہ) A Dhammah (ضمہ) was imposed on the Laam letter (لام والا حرف)

In Jussive Mood (مجزوم مضارع) Symbol of Silence or motionless (علامتِ ساکن) ْ is imposed on the Laam Letter (لام والا حرف) of those 5 Forms (صیغ) where (before imposing ضمہ) A Dhammah was imposed on the Laam letter (لام والا حرف)

40:9 - Please note this Point at this Stage that, because in the 5 forms of Jussive Mood. Symbol of Motionless (علامتِ ساکن) is imposed on the Last Part/Letter of مجزوم مضارع that's why symbol of motionless (علامتِ ساکن) is addressed as جزم wrongly ↓

CLARIFICATION - SOLUTION OF CONFUSION MISSUNDERSTANDING

علامتِ سکون و جزم

A common confusion or missunderstanding of Symbol of motionless/Silence علامتِ سکون, and Jussive mood. (جزم).

This is a Similar mistake, As many People mistakenly addressed اعراب (Diacritic) to حرکات (Vowels)

Please remember (keep in mind that) جزم (Jazm) is a special condition of Imperfect, which is also effected on the Paradigm (تصریفِ زمان). Jazm (جزم) is not a controlling Symbol (علامتِ ضبط) (Like Vowels)

Jazm (جزم) is not imposed on the Laam Letter (لام کلمہ) of 5 Forms (صیغہ) of Jussive Mood صیغہ مجزوم But this is Symbol of motionless (علامتِ سکون) ْ, Which is Symbol of Jussive Mood مجزوم of Verb in the 5 Forms, And the Letter on which Symbol of Motionless (علامتِ سکون) is imposed is called Motionless (ساکن), Not مجزوم Jussive Mood.

5-7-14

40:10 -: Please also note that Some times if a Symbol of Stop (علامت وقف) came after 1st form of Past Verb (صیغہ اول فعل ماضی) or a Noun (اسم)

Its mean Stopping on an Ayaat. Then in this case Last Letter is only read always motionless (ساکن).

For Example:- لِكِتَٰبٌ مُّبِينٌ ۝

وَمَا كَسَبَ ۝

In this case ں or ب are read motionless "ساکن" But for this case This Noun or Verb is not called "مجزوم" MAJZOOM (Jussive mood)

Same as Some times Last letter of Jussive Imperfect (فعل مضارع مجزوم) is imposed with کسرہ ("ـِـ") [Vowel letter which is normally imposed under the letter for connecting (فعل مضارع مجزوم) with next word.

for Example ثُمَّ نَجْعَلِ الْأَرْضَ

in this example Actual word is

" نَجْعَلْ "

Laam of word نَجْعَلْ is imposed with زبر "ـَ" in the Ayaat Mubarka of Holy Quran, only for connecting This word with next word

اَلْاَرْضَ

in those cases Imperfect (عیب) is not called

مَجْرُوْر (GENETWE) (GENETIVE)

because there is no relation of Possessive case "حالت" and with VERB "فعل". This is only a Condition or case of Noun, which has a Symbol of زبر ـَ (sometimes)

28-7-14 Monday EID-UL-FITR

40:11 Now we have to tell you That Those Variations(تغیرات) are based on which factors (عوامل) and reasons (اسباب). Please note that, There is no reason for

التوقیر
عبدالغفار

28-7-14

Perfect Indefinite (مضارع مرفوع)

However There is a reason for Changing of Perfect Indefinite in the Subjunctive and Jussive Mood of Imperfect Tense.

So Now we need to discuss the factors and reasons of changing the Imperfect Indefinite into Subjunctive and Jussive mood.

EXERCISE NO. 39

تمرین نمبر ۳۹

Decide Indefinite/(مرفوع) and Subjunctive (Nominal) (منصوب) from the following Verbs

① يَكُونُ

② يَشْمَحُ

③ تَلْتَبِسُ

④ يَأْكُلْنَ

⑤ تَنْفُرُ

يَفْحَصَا

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⑦ تَذْخُلَانِ ⑧ تَفْرَبُوْا

⑨ أَفْتَحُ ⑩ تَشْرَبُوْا

⑪ يَذْبَحُ ⑫ تَجْلِسْنَ

2 —: Decide Jussive (مجزوم) and Nominal (مرفوع) from following Verbs

① نَعْمَدُ ② يَشْرَبْنَ

③ يَشْكُرُوْنَ ④ تَطْلُبِيْ

⑤ لَفْسِرِيْنَ ⑥ أَفْتَحُ

⑦ نَعْلَمُ ⑧ يَشْرَبُ

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(9) نَفْتَحُ

(10) تَلْعَبَانِ

(11) تَسْمَعُ

٢٨-٧-١٤

28-7-14

نواصبِ مضارع (تغیراتِ مضارع)

SUBJUNCTIVE PARTICLES OF IMPERFECT

(VARIATIONS OF IMPERFECT 2)

41:-: There will be many reasons (Chances of) of Subjunctive mood of imperfect we will discuss few important reasons of Subjunctive mood of imperfect. Many matters will be discussed in the last part of the book. Four (4) words are called Subjunctive Particles of Imperfect

نواصبِ مضارع

Its means if those words written before imperfect then Imperfect changed in Subjunctive Mood (Ghair) and Real (Asal) Subjunctive particles are only those 4 words.

لَنْ، اَنْ، اِذَنْ، كَيْ

written in the holy Quran as اِذًا

29-7-14
00-15
A.M

We shall describe all 4 words Separately to discuss their Literal and intellectual changes

(بیان تغیرات لفظی و معنوی فی المضارع)

Because word لَنْ is used mostly in all those Subjunctive words (نواصب). Thats why we need to discuss this word first of all.

41:2 -: Please note word لَنْ has not any Separate meaning but when this word is used before imperfect (فعل مضارع) Then there will be 2 type of intellectual (معنوی) changes occur in the imperfect.

NO:1 word لَنْ will Produce a very strong negation Sence in the Sentense.

NO: 2 Very important factor is that the meaning of Sentence is Specifically decided as future Tense.

FOR EXAMPLE —:

لَنْ يَفْعَلَ

He Shall definitely never do.

فاعتبروا يا اولى الابصار

تلك الايام نداولها بين الناس ...

We can say that the meaning of لَنْ is similar to As

"WILL/Shall definitely not that"

Now we are giving the paradigm تصريف of Nominal imperfect (مضارع مرفوع) and Subjunctive imperfect (مضارع منصوب) with word لَنْ.

In Arabic, word is described as → بَلَنْ

مضارع مرفوع مضارع منصوب

لَنْ يَفْعَلَ — يَفْعَلُ

He shall definitely not do / He does or He will do

لَنْ تَفْعَلَ — تَفْعَلَانِ

Those two men will definitely never do / Those two men do or will do

لَنْ يَفْعَلُوا — يَفْعَلُونَ

Those more than two men will definitely not do / Those more than two men do or will do

لَنْ تَفْعَلَ — تَفْعَلُ

she will definitely not do / she does or she will do

لَنْ تَفْعَلَ — تَفْعَلَانِ

Those two women defitely not do / Those two women do or will do

Future Scholars of Islam Specially in England Must be very Competent in Arabic & Persian as well their native Language English 2014

Please note in English you have to carefully Read all Pavagraph before the word They Then you can understand Men or women

In English we need to use word 'They' instead of 'Those two men' But As we aleady described that English is Language not Eloquent (فصيح و بليغ) Like Arabic or Persian. By saying word they. It is not clear that Those People are Men or women, one, two, three But in Arabic one word tell everything

مضارع مرفوع - مضارع منصوب

Subjunctive Imperfect	Nominal Imperfect
لَنْ يَفْعَلْنَ	يَفْعَلْنَ
will	
Those all women definitely not do / Those all women will do..	
لَنْ يَفْعَلَ	يَفْعَلُ
You one man definitely will not do / You one man will do or will do	
لَنْ يَفْعَلَا	يَفْعَلَانِ
You two men will definitely not do / You two men do or will do	
لَنْ يَفْعَلُوا	يَفْعَلُونَ
You more than two men will not def. do / You more than two men do or will do	
لَنْ تَفْعَلِي	تَفْعَلِينَ
You one women will d.n.d / You one women do or will do	
لَنْ تَفْعَلَا	تَفْعَلَانِ
You two women will definitely n.do / You two women do or will do	
لَنْ تَفْعَلْنَ	تَفْعَلُونَ
You(P) will definitely not do - You more than two women do or will do	
لَنْ أَفْعَلَ	أَفْعَلُ
I shall definetely not do - / I shall do or shall do (man)	
لَنْ نَفْعَلَ	نَفْعَلُ
we shall definetely not do / we do or shall do	
Two men	(Two man)
لَنْ نَفْعَلْ	نَفْعَلْ
we shall definitely not do (more than two man)	we do or shall do (more than two man)

29-7-14

01:35

D.N.D ↓ Definitely not do

29-8-14

فعل مضارع مرفوع

Imperfect indefinite

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ	Masculine مذکر	THIRD PERSON غائب
They do or they will do	They (Two) do or will do	He does or He will do		
يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	Feminine مونث	
They do or they will do	They do or they will do	She does or She will do		
تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ	Masculine مونث	SECOND PERSON خاطب
You (more than two) do or will do	You (Two) do or will do	You do or You will do		
تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِينَ	Feminine مونث	
You all do or You all will do	You do or You will do	You do or You will do		
نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	Masculine مذکر	FIRST PERSON متکلم
We do or we will do Shall	We do or We will do Shall	I do or I will do Shall		
نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	Feminine مونث	
We do or We Shall do	We do or we Shall do	I do or I Shall do		

فعل مضارع منصوب

29-8-14

Imperfect Subjunctive

Shared Meaning (... will/shall definitely not do)

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
لَنْ يَفْعَلُوا	لَنْ تَفْعَلَا	لَنْ يَفْعَلَ	Masculine مذکر	THIRD PERSON غائب
They will definitely not do	They will definitely not do	He will definitely not do		
لَنْ يَفْعَلْنَ	لَنْ تَفْعَلَا	لَنْ تَفْعَلَ	Feminine مونث	
They will...	They will...	She will def...		
لَنْ تَفْعَلُوا	لَنْ تَفْعَلَا	لَنْ تَفْعَلَ	Masculine مذکر	SECOND PERSON مخاطب
You will...	You will...	You will...		
لَنْ تَفْعَلْنَ	لَنْ تَفْعَلَا	لَنْ تَفْعَلِي	Feminine مونث	
You will...	You will...	You will...		
لَنْ نَفْعَلَ	لَنْ نَفْعَلَ	لَنْ أَفْعَلَ	Masculine مذکر	FIRST PERSON متکلم
We Shall ----	We Shall ----	I Shall... definitely not do		
لَنْ نَفْعَلَ	لَنْ نَفْعَلَ	لَنْ أَفْعَلَ	Feminine مونث	
we shall definitely not do	we shall definitely not do	I Shall definitely not do		

41:3 :- We hope that you have noted (in the paradigms described on Pages 423 to 426.. Actually it is the couple of two paradigms of Imperfect indefinite (مضارع مرفوع) and Imperfect Subjunctive (مضارع منصوب) (لن، لم، لما) are repeated to show every small detail of of both Tenses.) ① There is a قيد imposed on the forms of Letter ن having DHAMMAH ضمہ.
② Both forms of Plural feminine جمع مؤنث never accept any Change and their femenine NOON (نون النسوۃ) are Kept as same as in the مضارع Imperfect indifinite..
③ However the Diacritical Noons of Remaining 7 forms are omitted or removed. نونِ اعرابی
Please also note this matter which is that "When the Diacritical Noon of both forms of Sound Plural Masculine (جمع مذکر سالم) is Vanished. then one الف is added in the Last part of word. This الف is not read but this الف must be written

④ Two forms are (مضارع منصوب or مضارع مجزوم)

for Example. the words يَفْعَلُوْنَ and تَفْعَلُوْنَ should be as يَفْعَلُوْ and تَفْعَلُوْ after omitting diacritical Noon (نون اعرابی) ں. But actually those words are written as

يَفْعَلُوْا and تَفْعَلُوْا

with addition of an extra "ALiF" at the end of words

5-9-14

41:4 (Please note that the Practice of writting ا in the Last Part of word in Arabic is also introduced in the 2nd Chapter Page-No-19 Paragraph-No-19, But in case of Nouns Case Like objective Case (حالت نصبی) From وَلَدٌ وَلَدًا وَلَدٍ)

Now this ا Matter is Specifically used in the Subjunctive Mood of Imperfect (صیغہ مضارع) Please note its Similarity with (حالت نصبی) so صیغہ and حالت of Nouns are related with addition of an ا in the Last Part of word:-

41:4 .. This is the Same Rule for Form of Third Person Masculine Plural of Past tense صیغہ ماضی جمع مذکر غائب

"فَعَلُوْا"

It is also called واوُ الجَمع

(Waaoo - AL-Jamaa) mean Plural with Letter Waaoo, و Arabic ALphabet

Please note there is an exception of writting الف after word Plural of Waaoo (واوُ الجَمع), which is that, if there will be an objective Pronoun (ضمیر مفعول) will came after form of Verb of Jussive, or Subjunctive of Past and Imperfect i.e نَصَرُوْنَ is being written after the form of Plural of Waaoo. Then this الف is not written

Related

فَعَلُوْهُ . فَعَلُوْهَا

(ALL Those Men have beaten him) | (ALL Those men has done this matter to him)

Again Please Check if the objective Pronoun ضمیر مفعول ہُ، ہَا، ہُمْ، ہُنَّ .. are after Plural waaoo of Jussive or Subjunctive Mood of Imperfect or Past, then (صیغہ فعل ماضی او مضارع منصوب او مجزوم) This الف is not written after واوُ الجَمع

for Example فَعَلُوْهُ . فَعَلُوْهَا

لَنْ يَّفْعَلُوْهُ

لَنْ يَّنْصُرُوْهُ

Same as "ALL These Men will definitely not done this matter with him"

ALL These men → will definitely not help him.

Note:- Please note that The rule for writting an extra ا (ALph) after the (the word) Plural with Letter Waaoo (واؤ الجمع) is only for the Verbs of the forms (صيغ) of Masculine Plural (جمع مذكر).

When a Diacritical Noon (نون اعرابی) of Sound Masculine Plural (جمع مذكر سالم) of Noun (while being possessed) (مضاف) is omitted (or deleted) Then This extra ALph (الف) is not added.

EXAMPLE:-

From مُسْلِمُوْنَ To مُسْلِمُوْ ...

For example مُسْلِمُوْ مَدِيْنَةٍ

"Muslims of any city"

From صَالِحُوْنَ To صَالِحُوْ ...

matter has a Vast Meaning, when we say فَعَلَ So any task or action can be under Stood.

15-9-14

صَالِحُو الْمَدِيْنَة

"Pious People of Madinah"

9:6 :- Except word لَنْ remaining Subjunctive of Imperfect [نواصب مضارع]

(which were discussed earlier in this Chapter) when written before Imperfect then they change Imperfect into Subjunctive Mood (means impose a فَتْحَة on the last part of word verb Imperfect) and made changes as described above in the different forms of Imperfects.

9b means that the Paradigm will be written with those Subjunctive (نواصب) [أَنْ, إِذًا, كَيْ,] same as written with لَنْ.

Certainly (However) we are writing the meaning of those letters (حروف) (Technically these of words consisting on more than one letter)

So that you can understand the intellectual changes (تغیرات معنوی) of their use with Imperfect (نواصب مضارع)

28-9-14

41:7 ② أَنْ (that) for example

آمَرَتْهُ أَنْ يَذْهَبَ

"I ordered him that he may go."

③ إِذَنْ (OR) إِذًا

[IN that case - again, then, afterwards] That why (إِذَنْ) have all similar words can be used in English according to circumstances and conditions in the Arabic Sentences. For Example:

إِذَنْ يَنْجَحَ

"Then He will be Successful."

"In that case, You (People) will be very happy."

إِذَنْ تَفْرَحُوا

From translations, it is clear that before those Sentences, there is another Sentence whose result or Reaction is Described (or showed) by إِذَنْ

④ كَيْ ("SO THAT")

28-9-14

اَقْرَءُ كَيْ تَفْهَمَا

I read so that you both can understand..

Please note Real, actual Subjunctive of Imperfect نواصب مضارع are only 4, Exeept those (4) There are two (2) Letter of Subjunctive (حروف ناصبہ) which are that, Those two Letters are actually understood or attached with those 4 Subjunctive Imperfect Echoنواصب. Those two are as under

ب

لِ ... حَتّٰی

(until that) (So that)

There detail is as under..

41:8.: ل is also called Laam-e-کی

لامِ کی

However it Works as According to meaning Sence and according to make Subjunctive the Imperfect, for example..

or the Sentence اَقْرَءُ الْقُرْاٰنَ کَیْ اَفْهَمَ

I read Holy Quran so that I understand.

28-9-14

مَنحُتَکِ کِتَابَ "اِلتَقوِیٰ"

I have given you (women) a book
So that you (can) read.
We hope that you can understand
that why the ل is called
لامِ کَی. Because it is also mentioned
meaning of same as word کَی.
But the words
"ل", کَی and لِکَی are
used in the same manner.

41:9-: Sometimes ل and اَن
Joined in the form of
and use
لِاَن, (So that)

The word لَا is normally used
before Imperfect Negative
and in this way (مضارع منفی)
We use it in the form of

لِاَن لَا ← Joined form ← لِئَلَّا

It is read and written as لِئَلَّا

مَنَحْتُكَ كِتَابًا لِئَلَّا تَجْهَلَ

I have give You (man) a book
So that you will not be ignorant.

40:10 - Same as there is another Subjunctive Imperfect is حَتَّى (HATTAAA). This is also actually "حَتَّى أَنْ" word is (until (know) that)
in which (أَنْ) is مَحْذُوف being
(Not Described) or (not Shawed, not understood)
[we can say أَنْ is deleted in Sense or meaneing] and only the word حَتَّى is used. But please note Imperfect is make Subjunctive (نصب) due to this word أَنْ
for Example..
حَتَّى يَفْرَحَ
(until he will be happy)
It is clean that. The use of this حَتَّى is also as لَامِ كَيْ and إِذَنْ, means is used in the Sentence (in a Present Sentence) which is after an Preceeding Sentence (جملہ سابقہ)

لَنْ تَبْلُغَ الْمَجْدَ حَتَّى تَلْعَقَ الصَّبْرَ

Next sentense ↑ Preceeding sentense

Those words (جملہ قائم) never came in begning (جملہ سابقہ)
There are many uses of حَتَّى except Subjunctive of ل imperfect which you will Study in further Lessons of this Book.

ALL This confusion will clarified in the Arabic Sentence As حَتَّى is used in Later Sentence ...

لَنْ تَبْلُغَ الْمَجْدَ حَتَّى تَلْعَقَ الصَّبْرَ
جملہ قائم ← جملہ سابقہ

استعمالِ حتّٰی عین مثل استعمال اذن و لام کی۔ یعنی
استعمالِ حتّٰی فی جملہ بعد الذی کتب جملہ سابقہ۔

4-10-2014

اليوم عيد الأضحى

Today EID-UL-ADHA

EXERCISE NO: 40. 'A'

تمرین نمبر ۴۰ الف

Write Paradigm (گردان، تصریف) of following Verbs (افعال) and write the meaning of every Form صیغہ

① لَنْ يَبْلُغَ

② أَنْ تَفْهَمِي

③ لِيَفْهَمَ

EXERCISE NO: 40. 'B'

تمرین نمبر ۴۰ "ب"

Translate following Sentences in English

① لَنْ تَبْلُغَ الْمَجْدَ حَتّٰى تَلْعَقَ الْقَنَبَ

لِمَ لَا تَشْرَبُ اللَّبَنَ كَيْ يَتَفَكَّكَ

③ كَانَ سَعِيدٌ يَقْرَعُ الْبَابَ فَفَتَحْتُ
لَهُ الْبَابَ لِيَدْخُلَ عَلَيْنَا

④ اِذْنٌ لَهُ لِئَلَّا تَحْزَنَ

⑤ قَالَ مُوسَى لِقَوْمِهِ اِنَّ اللّٰهَ يَأْمُرُكُمْ
اَنْ تَذْبَحُوا بَقَرَةً

⑥ اَعُوذُ بِاللّٰهِ اَنْ اَكُونَ مِنَ الْجَاهِلِينَ

⑦ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ

TRANSLATE IN ARABIC :-

① I (woman) shall definitely not drink coffee. today.

(Another way to write above Sentence)

I (Woman) will not drink coffee today.

② ALLAH (سُبْحَانَهُ وَتَعَالَىٰ) had created Human being So that (those) people will worship him.

③ We recite Holy Quran so that we understand it.

④ They both will definitely not Left untill you[1] permitt them (to go)

When you was knocking the door, and then He opened door for you So that you will not be Sad.

VOCABULARY

word	Meaning	word	Meaning
أَذِنَ (س)	to Permit	بَرِحَ (س)	To Left
بَلَغَ (ن)	To Send	حَزِنَ (ن)	To Sad[2]
لَعِقَ (س)	To Lick	مَجْدٌ	Greatness
أَمَرَ (ن)	To order	قَرَعَ (ف)	To knock
ذَبَحَ (ف)	To Slaughter	حَزِنَ (س)	Became Sad
نَفَعَ (ف)	To give benefit to Somebody.		

① untill you give them Permission to go.

② if it حَزَنَ is means trying to made sad Somebody

③ if it is حَزِنَ is means became sad self.
if Somebody became sad due to any event.

19-10-14

مضارع مجزوم

تغییراتِ مضارع (۳) حرف شالث

JUSSIVE MOOD OF IMPERFECT

[VARIATIONS OF IMPERFECT PART-3]

In The Previous Lesson we have examined few such type of operative Letters (حروف عاملہ) which changed Imperfect (مضارع مرفوع) into Subjunctive Mood means when those Words are written before an Imperfect its Last Letter changed from Dhamma to FATAH (ـُ to ـَ) يَفْعُلُ to يَفْعَلَ Now in this lesson we have to Learn examine Such factors which will change an Imperfect into Jussive Mood. Means from

مضارع مرفوع TO مضارع مجزوم

all those Words and Nouns are called

جوازمِ مضارع (The Particles which Govern the Jussive Mood) or we can say that Particles Licenced for Jussive Mood)

6-11-2014

Those are of two types
No-1, which are making Jussive only one Verb (Imperfect), ↓
No-2 :- which are making Two Verbs (Imperfect). ↓

42:2 The words which convert one verb into Jussive Mood (حالتِ جزم) are actualy 4 in Number Like words of Subjunctive Mood (حالتِ نصب) (as we have discussed in previous Lesson.
Means

① لَمْ

② لَمَّا

③ لِ [it is called (لامِ امر) Laam or order (Laam-E-AMAR)

④ لَا [it is called (لاءِ نہی) (Laa-E-NAHEE)
Laa of negation

However the word who convert two Verbs in to Jussive Mood is

إِنْ
The word (اِنْ) is Conditional (حرف شرط) (if)
Certainly few (investigation) Nouns

اَسمائے اِستفہام (ASMAAA-E-ISTAFHAAAM)
(interrogation Nouns
Explaination Nouns)

1. اَسمَاءِ اِستِفهَام :-

for Example مَا (Maa) مَنْ (MĀN)

مَتٰی (MATAA) اَیْنَ (Ayaana)

اَیَّانَ (Ayyaana) اَیُّ (Ayyoon)

certainly few interrogation nouns (اسماء استفہام) also convent two verbs into Jussive Mood. and those words are also converted called at this time

اسماء شرط (conditional Nouns)

Those all words are used in the Conditional Sentences. جملہ شرطیہ :-

and those words are also used to convert two imperfect verbs into Jussive mood. Please note Those two imperfect Verbs are (1) in condition شرط and 2nd is the Answer of condition جواب شرط

Sharat

(Jawaabe - Sharat)

In this lesson we have to discuss ~~first/root~~ use and meaning of the only those Jussive mood words which convert one verb into Jussive mood. Those are two Jussive Mood Words which are ↓

لَمَّا and لَمْ

(Lammaa) Lam

The remaining two words ↓

لَا and لِ

Laa-E-NAHEE Laam-E AMAR (LE)

will be discussed

IN SHA-ALLAH-

in the Lessons of

فعل امر، فعل نہی

(VERB OF Negation) (VERB OF ORDER)

43:3.. When the Word لِ is imposed in the begining of Imperfect Verb

(فعل مضارع)

27-11-14

It make two type of changes which are Diacritical (اعرابی) and Litteval or Intellectual (لفظی معنوی) changes

بیان تغیرات اعرابی و معنوی فی المضارع آمر. و نہی لاستعمال حروف عامله جازم

Diacritical (اعرابی) change is that Imperfect became in Jussive Mood (مجزوم) Its mean A Dhammah (ضمّة) Symbol of Silent (علامتِ سکون) △ is imposed on the Letter Laam forms which have already Dhammah (لُمْ) on them.

And Except NOON-E-NISWAH (نون النسوۃ) Forms, NOON (ن) of all, Diacritical forms will be omitted.

(صیغہ نون اعرابی غائب)

42:4 -: The Word لَمْ has not any many, if used Just it separately but When This word is written before Imperfect, Then there will be two changes (Intellectual (لفظی معنوی)) occur in the Imperfect.

First is that, There will be a very strong negative Senee is Produced in the Imperfect. and Secondly the meaning of Imperfect is specified as 'PAST' for Example Somebody said

لَمْ يَفْعَلْ

It means
He definitely had not done this matter.
He had definitely not done this matter.

if word مَا is written before Imperfect then Past meaning is changed in negative sence.
for example → مَا فَعَلَ
He has not done this.
Definitely

But Please note that when word لَمْ is imposed before Imperfect then negative Sence is Produced with strong manner as well with instantaneous style.
(نفی باتشدید، متاکید)

Like in English we can say Definitely not.
So the correct Translation of لَمْ يَفْعَلْ is

He definitely had not done this Matter.
Now in next page we are giveng The Paradigm تصریف of imperfect Indefinite and Imperfect Jussive mood with So that you can understand in the Changes occured in all forms

لِيَتَمَّ مضارع مرفوع ، مضارع مجزوم

24-12-14
00-25
Charleroi
Belgium

لَمْ يَفْعَلْ

definitely
He has not done (this Task)
or
He has not done definitely.
(This Task)
If we write word "مَا"
before Imperfect Then
Past tense Changed into Past
negative. "ماضی منفی"
for example "Past Negative"
He has not done
(This Task) :- مَا فَعَلَ
But in word لَمْ
There is an intense
and confirmation (or we can say
Strictly stressing or emphatically)
Sence with negation
یعنی اسلوب تاکید وشدت مع
مفہوم انکار و نفی فی الماضی
Like in English we say "definitely
not" or "certainly not"
correct meaning of لَمْ يَفْعَلْ :
will be, He definitely had not

First Problem in Arabic Eloquence 2nd thing is that A Person who is in Arabic But not very Very competent in English Like me, (for) an English Speaking Person will found my way of English is very Strange and odd :- But I am trying to build a Bridge: Arabic English:

done (this Task) or we can Say That He has not certainly done (this Task).

Now in the following passage we are giving the Paradigm of

مضارع مرفوع Imperfect Indefinite

مضارع مجزوم Imperfect in Jussive Mood

So that you will Clearly understand and the Changes of all forms of both Imperfect Indefinite and Imperfect of Jussive Mood.

مضارع مجزوم with لَمْ يَفْعَلْ

مضارع مرفوع يَفْعَلُ

This one man had definitely not done This Task or He had definitely not done This Task

He does or He will do (This Task)

Please note in Arabic only one word يَفْعَلُ And in English There are 8 words

(How it is hard to transfer the meaning of one word of Arabic into English.)

Please note the People who understand Arabic and English, (Persian,, or. urdu). Only those People know that Language. the Real Sence and Meaning of Arabic can not be Transfer 100% in English This is our Extreme effort just for English Students to Learn Arabic.

مضارع مجزوم	مضارع مرفوع
② لَمْ يَفْعَلَا	② يَفْعَلَانِ
They definitely had not done (This task)	They (two men) do or They will do
③ لَمْ يَفْعَلُوا	③ يَفْعَلُونَ
They definitely had not done This Task	They (3 or more than 3 Men) do or they will do
④ لَمْ تَفْعَلْ	④ تَفْعَلُ
She definitely had not done This Task	She (one woman) do or She will do This Task
⑤ لَمْ تَفْعَلَا	⑤ تَفْعَلَانِ
They definitely " " " " " "	They (Two women) do (or) They will do This Task
⑥ لَمْ يَفْعَلْنَ	⑥ يَفْعَلْنَ
They definitely had not done this Task	They (3 or more than 3 women) do or They will do

I hope, when 2nd generation of English Speaking Students, who also Learnt Arabic. They can easily fill the gaps of my way of English and there will be a very clear way from English to Arabic. But only for who is better than me is stggle

24-12-14

مجزوم	معروف
لَمْ تَفْعَلْ	⑦ تَفْعَلُ
You (one man) definitely had not done This Task	You (one man) do or You will do
لَمْ تَفْعَلَا	⑧ تَفْعَلَانِ
You (Two men) definitely had not done " "	You (Two man) " " " " " " " "
لَمْ تَفْعَلُوا	⑨ تَفْعَلُونَ
You definitely had not done " " " " " " " " " " " " " "	You (3 ore more than 3 men) " " " " " " " " " " " " " "
لَمْ تَفْعَلِي	⑩ تَفْعَلِينَ
You (one women) had not done this Task	You (one women) do or will do This Task
لَمْ تَفْعَلَا	⑪ تَفْعَلَانِ
You (Two women) had not done This Task	You (Two women) do or will do " " " " " " " "

24-12-14

مضارع معروف	مضارع مجزوم (definitely had not done)
لَمْ يَفْعَلْنَ	لَمْ يَفْعَلْنَ
you (3 or more than 3) do or will do	you (3 or more than 3 women) " " " " "
لَمْ أَفْعَلْ	لَمْ أَفْعَلْ
I do or will do	I had definitely " "
لَمْ نَفْعَلْ	لَمْ نَفْعَلْ
we (2/m) do or will	" " "
لَمْ يَفْعَلْ	لَمْ يَفْعَلْ
we (3 or more than 3)	" " "
	" " "

فعل مضارع معروف

Imperfect indefinite Tense

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
يَفْعَلُوْنَ	يَفْعَلَانِ	يَفْعَلُ	Masculine مذکر	THIRD PERSON غائب
يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	Feminine مونث	
تَفْعَلُوْنَ	تَفْعَلَانِ	تَفْعَلُ	Masculine مونکر	SECON PERSON مخاطب
تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِيْنَ	Feminine مونث	
نَفْعَلُ	نَفْعَلُ	اَفْعَلُ	Masculine مذکر	FIRST PERSON متکلم
نَفْعَلُ	نَفْعَلُ	اَفْعَلُ	Feminine مونث	

فعل مضارع مجزوم

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد	
لَمْ يَفْعَلُوْا	لَمْ يَفْعَلَا	لَمْ يَفْعَلْ	Masculine مذکر
لَمْ يَفْعَلْنَ	لَمْ تَفْعَلَا	لَمْ تَفْعَلْ	Feminine مونث
لَمْ تَفْعَلُوْا	لَمْ تَفْعَلَا	لَمْ تَفْعَلْ	Masculine مذکر
لَمْ تَفْعَلْنَ	لَمْ تَفْعَلَا	لَمْ تَفْعَلِيْ	Feminine مونث
لَمْ نَفْعَلْ	لَمْ نَفْعَلْ	لَمْ أَفْعَلْ	Masculine مذکر
لَمْ نَفْعَلْ	لَمْ نَفْعَلْ	لَمْ أَفْعَلْ	Feminine مونث

THIRD PERSON غائب

SECON PERSON مخاطب

FIRST PERSON متکلم

42:5 .: We hope that at the time of comparison of both Paradigms (تصریف، زیدان) as on page no: 445-448 you have carefully noted following Points

① on all forms (4 اصل) of imperfect Indefinite (مضارع مرفوع) which has Dhammah (ضمہ) (4 اصل), when Transferred in Jussive Mood (مجزوم) (لم یذھب), and لم is written before The word, the Symbol of Silent "ْ" "علامت سکون" is imposed on Letter Laam ل (لم یذھب).

2 .: Noon-E-Erabi (نونِ اعرابی) Diacritical Noons are ommitted on all Seven "7" Forms (اصل) ~~when~~ when writing ~~before~~ imperfect Jussive OF all 7 Forms of Noon-E-Erabi (نونِ اعرابی) of Imperfect Indefinite (مضارع مرفوع)

3-: When NOON-E-ERABi is omitted from Third Person Plural Masculine (ضمیر غائب جمع مذکر) and 2nd Person Plural Masculine (ضمیر حاضر جمع مذکر) Then An ALIPh (الف) is added after its Last VAVOO which is called its (واؤ الجمع) (Plural VAVOO)

PLease note this ALiph الف is only Written But not read in Recitation.

4-: Third Person Plural Feminine (ضمیر غائب جمع مؤنث) and 2nd Person Plural Feminine (ضمیر حاضر جمع مؤنث) had not accept any Change.

42:6-: 2nd Jussive Word of Imperfect is "لَمَّا"

As a Jussive Word its meaning may be or we can Translate As "NOT UNTILL" "NOW"

(Please note they are few more meanings of لَمَّا which will be discussed later) When Word لَمَّا is written before Imperfect then it will make two both types of changes "Intellectual and Diacritical

(تغیراتِ معنوی و اعرابی)

① It will Change Imperfect in to Jussive Mood as well Symbol of Silence (علامتِ سکون) is Imposed and secondly the meaning of "NOT YET" or "NOT UNTILL" is Produced with the Sence of "لَمَّا يَفْعَلْ"

PAST TENSE (فعل ماضی) is Present Same time

This one man has not done This task Yet" or He has not done this task untill NOW."

(حرفِ وا سکاد)

42:7.: The words Who will Change Two verbs of Imperfect into Jussive Mood are described Later At this Stage we Discuss only the word "لَمْ" Remaining words and Nouns will be discussed in further lessons. if you clearly understand

25-12-14

the use of Word اِنْ, Then then in further lessons you ~~co~~ will easily understand those words, Letters or اسماءِ شرط (Conditional Nouns) also

اِنْ (if) is ↑ Jussive for imperfect (جازم مضارع)

and according to meaning it is also word of condition "حرفِ شرط" (Letter of condition)

Please note Letter are ا، ب، ت، ث، ج، ح، خ، د، ذ، ر، ز

But "اِنْ" which is consisted on two Letters الف and NOON (نون) Should be called Word لفظ Not a Letter, But Arabic teacher have written in Books حرفِ شرط Not "لفظِ شرط"

Please note that any sentence which is started with اِنْ which is first Part of Conditional Sentence Means "Statement of condition" (جملہ شرطیہ) "بیانِ شرط" or called only شرط (Condition)

After this condition or statement of condition, It is most compulsory that definitely Another sentence is Required

Which is called "جوابِ شرط" (Reply of condition)
or called جزاء (Reward)

for Example (Then)

IF You beat Me, I shall beat You.

In this Sentence First Part is if "You beat me," which is Statement of Condition or Just condition, and then Second Part is "Then I Shall beat You." is reply of condition or the Reward of action described in first Part. (in other words we can say that I Shall beat You only and only if You attack me or beat me. if you never attach me then I never reply of your aggression.) if the Imperfect (فعل مضارع) Tense is Present in the both Parts of Sentence ("Which is 99% case) and condition (شرط) is also described by ان (Imperfect) the (Sentence) of ~ then before Condition "شرط" Word "ان" is written (imposed) and Imperfect will in Jussive Mood. مضارع مجزوم and the Imperfect

of Reply of condition "جواب شرط" will be automatically in the Jussive Mood.

(This formation will be same in the the all (Letters (حروف شرط) / words) of Condition and Nouns of condition (اسماء شرط))

According to this rule (described above) Now we can easily Translate the Sentence which is:
IF YOU BEAT ME THEN I SHALL BEAT YOU:

"إن تضربني أضربك"

42
43:9. إن is written before past verb, (فعل ماضي) but It will never cause any Diacritical Change or Variation in Past Tense. (تغيرات اعرابي)
However There Should be a Compulsory intellectual Variation (change) occurs, (تغيرات معنوي)
Which means, The Sence of Future

Tense is Produced in the Past, Because Conditon is always related with Future,

تعلق شرط مع مستقبل

For Example :-

إِنْ قَرَأْتَ فَهِمْتَ

if you read then you will understand

VOCABULARY :-

نَزَلَ (ن) (To) spend

كَسِلَ (س) (Be) Lazy

نَدِمَ (س) (Be) Shame full

نَظَرَ (ن) (To) watch

طَلَعَ (ن) (To) Rise

جُهْدٌ Struggle (Work hard)

نَجَحَ (ف) To Succeed

EXERCISE NO 41 'A'

تمرین نمبر ۴۱ الف

Make Paradigm (تصریف، گردان) of Following verbs and Then translate meaning of all forms (صیغہ).

① لَمْ يَفْعَلْ

② لَمَّا يَكْتُبْ

③ إِنْ يَشْرَبْ

EXERCISE NO 41. 'B'

Translate in English.

① إِنْ لَمْ تَبْذُلْ جُهْدَكَ لَنْ تَنْجَحَ

② إِنْ تَكْسَلْ تَنْدَمْ

③ ان تذهب الى حديقة الحيوانات
تنظر عجائب خلق الله
(في القرآن)
④ ولما يدخل الايمان في قلوبكم
⑤ فعلم ما لم تعلموا
⑥ الم تعلم ان الله على كل شئ
قدير ٥
⑦ ان تنفق والله ينفقكم

TRANSLATE IN ARABIC

① if you will help me, I shall help you
② we have not drink. and definitely we shall not drink
③ Women had not eaten breakfast
④ if you will be Lazy, then you will be Shameful or ashamed.
⑤ The Sun has not risen Yet.
⑥ if you (more than 3) will not write a Letter then you will be sad,
⑦ Do we not know that ALLAH ﷻ is most Kind and Most Mercyfull.

15-01-15

اسلوبِ تاکید فی الفعل مضارع :-

EMPHASIZED METHOD OF IMPERFECT TENSE

43: We have already Studied in the Lesson No 11 of 1st Part of this Book. that if we want to Produce the Emphatic Sense (مفہومِ تاکید) in the Nominal Sentence (جملہ اسمیہ), Then we use Word [لَ / لَتَ / لَيَ]

Now we have to Study that if we want to produce the Emphatic Sence in the Imperfect Tense, what method is to be adopted. we have to introduce a bit different method, so that This matter will be very clear in to your mind. Then we have to tell you, Normally How it will be used.

43:2 —: Please note that the meaning of يَفْعَلُ is "He does" " OR "He will do"

if we want to Produce emphatic Sence, then we impose فتحہ (ـَ) on the Letter Laam "لام" and add a Silent نون (NOON-E-SAAKIN) نونِ ساکن

نونِ خفیفہ (NOON-E-KHAFEEFA or Single NOON)

so the meaning of "يَفْعَلَنْ" will be "He will Surely do"

If we want to double "emphatic Sence" After Single NOON (نونِ خفیفہ) Then we add ـّـ (نونِ مشدد) (Double NOON)

instead of Single NOON (نونِ خفیفہ)

So the Meaning of يَفْعَلَنَّ → نونِ ثقیلہ

(NOON-E-SAQALIYYAH)

will be definitely we can say to not only certainly But Surely ass Times

(We can say in English) well definitely

we can not explain the Real meaning of Double NOON (نونِ ثقیلہ)

Eloquent (فصیح و بلیغ) Language

9-1-15

The real Struggle of Transferring the basic Arabic intellectual Sence in the British Born Muslim Students

THERE WILL BE NO THIRD PARTY BETWEEN ENGLISH MUSLIM AND THE HOLY QURAN

خفیفہ LIGHT ثقیلہ HEAVY

different ways TO Expressing BOTH NOONS

LIGHT NOON	HEAVY NOON
نونِ خفیفہ	نونِ ثقیلہ
نونِ ساکن	نونِ مشدد
SINGLE NOON	DOUBLE NOON
Emphatic Single Noon	Emphatic double Noon
English meaning	English meaning
CERTAINLY	NOT ONLY CERTAINLY But ALSO DEFINTELEY DEFINITELY DEFINITELY

IN URDU WE CAN ONLY ضرور ZAROOR

IN URDU WE SAY البتہ ضرور بالضرور

The meaning of يَفْعَلَنَّ will be He will surely do,
Actually in English There will be no main difference between يَفْعَلَنَّ ↑ يَفْعَلَنْ (and) normally intensity of meaning is shown on Page-no 462.

Please note if we need more intensity of تاکید " then we will add لامِ تاکید "

لامِ تاکید
Laam-e-Takeed (Laam of intensity)

before imperfect, Then it will be shaped as

لَيَفْعَلَنَّ

Its mean
He will definitely, surely certainly do this Task.

43:3 -: ALL above details of showing the Level of intensity by the detailed method, is that to penetrate This Technique in the minds of studats That when there is a لامِ تاکید is imposed before ی, یا imperfect and double NOON is added after Imperfect Then this is the

Last Limit of intensity of Imperfect

حدِ آخر اسلوبِ تاکید فی الفعل مضارع :-

23-1-15

However نونِ ثقلیہ and نونِ خفیفہ are normally used with the لامِ تاکید Laam-e-Takeed.

However the Method of useing double NOON نونِ ثقلیہ means is mostly in use.

لَيَفْعَلَنَّ

However the use of نونِ خفیفہ is most Raïve

or we can say لَيَفْعَلَنْ that Single NOON methodology is rarely used. But intensity is Similar with (نّ) 3 Times more.

43:4 -: Please note an important point that if Laam-e-Takeed - (لامِ تاکید)

Laam of intensity is used with imperfect without "Single NOON or Double NOON. Then There will no Change in its diacriticals) (No Diacritical change تغیرِ اعرابی) As well there will be no Extra intensity sence will be Produced (تغیر فی الاعراب) in Imperfect

لَيَفْعَلَنْ

However Imperfect is Specified with Present Tense Like يَفْعَلُ means He is doing (This Task)

43:5 -: The imposing of Laame-Taakeed (لامِ تاکید) and Single Noon or double Noon نونِ ثقیلہ, نونِ خفیفہ, Change is noted occured in the first form (صیغہ) of Imperfect But also all the Paradigm is effected Now in Table below, we are giving Complete Paradigm of Emphasized Imperfect with

تصریفِ المضارع مؤکد مع نونِ ثقیلہ

Paradigm of emphasied Imperfect with double Noon So that you can easily memorise/note all the changes being occured in the ALL forms (صیغہ). For the Explanation in 1st column Simple Imperfect is given. In 2nd column the formation is given which should be made without Changes in the Shape of word of Imperfect, and in 3rd column, the formation is given which is used after the change in the Shape of Imperfect. this Third Formation of the Shape of the Imperfect is Practically used after adding Single Noon or double Noon In 4th column Change is described in words

يَفْعَلُ → لَيَفْعَلُنَّ → لَيُفْعَلَنَّ

13-2-15 — 466 — --

1	2	3	4
يَفْعَلُ	يَفْعَلُنَّ	يَفْعَلْنَ	Letter Laam is converted as maftooh
يَفْعَلَانِ	يَفْعَلَانِّ	يَفْعَلَانِّ	NOON-E-ERABI ommitted and Double NOON was converted into MAKSOOR
يَفْعَلُونَ	يَفْعَلُونَّ	يَفْعَلُنَّ	Waaoo Plural واو جمع and and NOON-E ERAABI is ommitted
تَفْعَلُ	تَفْعَلُنَّ	تَفْعَلْنَ	Laam letter became Maftoob (مفتوح)
تَفْعَلَانِ	تَفْعَلَانِّ	تَفْعَلَانِّ	Here NOON-E ERAABI also OMMITTED and Double NOON will be MAKSOOR
يَفْعَلْنَ	يَفْعَلْنَّ	يَفْعَلْنَّ	Here NOON-E-NISWAH نون نسوة is not ommited or disappeared

Fatah imposed → Letter is Called Maftooh مفتوح
Kasrah imposed → Letter is called MAKSOOR مكسور
Dhammah imposed → Letter is called MADHMOOM مضموم

As we already know that There are 3 vowels are used

① ـَ → FATAH → MAFTOOH مفتوح
② ـِ → kasrah → MAKSOOR مكسور
③ ـُ → Dhammah → MADHMOOM مضموم

1	2	3	4
			An ALaph is added to cont- act NooN-E NISWAH with double NooN نون تقلیه and double Noon became MAKSooR مکسور
تَفْعَلُ	تَفْعَلُ نَ	تَفْعَلَّنَ	Laam letter became MAFTooH مفتوح
تَفْعَلَانِ	تَفْعَلَانِ نَ	تَفْعَلَانِّ تَفْعَلَانِّ	NooN-E-ERAABI is disappeared and NooN-E double which is called نون تقلیه Became MAKSooR
تَفْعَلُونَ	تَفْعَلُونَ نَ	تَفْعَلُنَّ	Waoo Plural واو جمع and NooN-E-ERAABI is ommited or disappeared
تَفْعَلِينَ	تَفْعَلِينَ نَّ	تَفْعَلْنَّ	Here is ' and NooN-E-ERAABI

what a funny word NooN-E-Double
What a minture of Arabic and English
Actually it was double NooN and Arabic is نون تقلیه

1	2	3	4
			is ommited
تَفْعَلَانِ	لَتَفْعَلَانِ نَ	لَتَفْعَلَانِ	NOON-E-ERAABI is disappeared and NOON-E تَفْعَلِيْ became MAKSOOR
تَفْعَلْنَ	لَتَفْعَلْنَانِّ	لَتَفْعَلْنَانِّ	NOON-E-NISWAH نُونِ نسوہ is not omitted or disapp-eared. An alaph is added to contact NOON-E NISWAH with double NOON and نُونِ تَفْعِلِيْ double NOON became نسوہ
اَفْعَلُ	لَاَفْعَلُنَّ	لَاَفْعَلَنَّ	Laam Letter became Maftooh
نَفْعَلُ	لَنَفْعَلُ	لَنَفْعَلَنْ	Laam Letter became مفتوح
نَفْعَلُ	لَنَفْعَلُ	لَنَفْعَلَنْ	Laam Letter became Maftooh

مضارع مؤكد بنون ثقيلة

Double-NOON Paradigm (تصريف)

PLURAL جمع	DUAL تثنية	SINGULAR واحد	
لَيَفْعَلُنَّ	لَيَفْعَلَانِّ	لَيَفْعَلَنَّ	Masculine مذكر
لَيَفْعَلْنَانِّ	لَتَفْعَلَانِّ	لَتَفْعَلَنَّ	Feminine مونث
لَتَفْعَلُنَّ	لَتَفْعَلَانِّ	لَتَفْعَلَنَّ	Masculine مؤكر
لَتَفْعَلْنَانِّ	لَتَفْعَلَانِّ	لَتَفْعَلِنَّ	Feminine مونث
لَنَفْعَلَنَّ	لَنَفْعَلَنَّ	لَأَفْعَلَنَّ	Masculine مذكر
لَنَفْعَلَنَّ	لَنَفْعَلَنَّ	لَأَفْعَلَنَّ	Feminine مونث

THIRD PERSON غائب

SECOND PERSON خاطب

FIRST PERSON متكلم

43:6.: the Paradigm (تصریف) of Single NOON نون خفیفہ is Comparatively easy. The main Cause is that لام تاکید and نون خفیفہ are not with all Forms of Imperfect (used). we are also providing the paradigm of Single Noon Emphasised Imperfect

تصریف مضارع مؤکد بہ نون خفیفہ

The Forms (صیغہ) which are not used we crossed XX in front of them. IN Those Paradigm the order is Same as in the Tables of double NOON - نون ثقیلہ

NOTE - BOTH TABLES WILL BE ON P-NO.. 471 ..and Page NO 472

43:7 - Please note Another Point that Some time Single Noon is changed by TANWEEN † for Example

instead of لَيَكُوْنَنْ → لَيَكُوْنًا

instead of لَنَسْفَعَنْ → لَنَسْفَعًا

We defenitely drag

† This one Method is Normally used in Speaal dictation of اشباع خاص Holy Quran Like (لَيَكُوْنًا لَنَسْفَعًا) احادیث خاص قرآن کریم -

1	2	3	4
يَفْعَلُ	يَفْعَلُنَ	يَفْعَلْنَ	Laam letter became مفتوح
يَفْعَلَانِ	x	x	x x
يَفْعَلُوْنَ	يَفْعَلُوْنَ نَ	يَفْعَلْنَ	Waaoo Plural and NOONE-ERAABI is ommited
تَفْعَلُ	تَفْعَلُنَ	تَفْعَلْنَ	Laam Letter became MAFTooH
تَفْعَلَانِ	x x	x x	x x x
يَفْعَلْنَ	x x	x x	x x x
تَفْعَلُ	تَفْعَلُنَ	تَفْعَلْنَ	Laam Letter became Maftooh
تَفْعَلَانِ	x x	x x	x x x
تَفْعَلُوْنَ	تَفْعَلُوْنَ نَ	تَفْعَلْنَ	Waaoo Plural and Noon-e-ERRABI is ommited disappeared 'S' and Noon-e ERAABI omited
تَفْعَلِيْنَ	تَفْعَلِيْنَ نَ	تَفْعَلْنَ	
تَفْعَلَانِ	x x	x x	x x
تَفْعَلْنَ	x x	x x	x x
أَفْعَلُ	أَفْعَلُ نَ	أَفْعَلْنَ	Laam is Maftooh
نَفْعَلُ	نَفْعَلُ نَ	نَفْعَلْنَ	Laam is مفتوح
نَفْعَلُ	نَفْعَلُ نَ	نَفْعَلْنَ	Laam is مفتوح

مضارع مؤکد بمع نون خفیفہ

Single Noon Paradigm تصریف

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
لَيُفْعَلُنَّ	X	لَيُفْعَلَنْ	Masculine مذکر	THIRD PERSON غائب
X	X	لَتُفْعَلَنْ	Feminine مونث	
لَتُفْعَلُنَّ	X	لَتُفْعَلَنْ	Masculine مؤنث	SECOND PERSON مخاطب
X	X	لَتُفْعَلِنَّ	Feminine مونث	
لَنُفْعَلَنَّ	لَنُفْعَلَنْ	لَأُفْعَلَنْ	Masculine مذکر	FIRST PERSON متکلم
لَنُفْعَلَنَّ	لَنُفْعَلَنْ	لَأُفْعَلَنْ	Feminine مونث	

Now Again Read Paragraph NO 43:7 on Page NO 470.. and understand the difference between نونِ ثقیلہ and (نونِ خفیفہ)

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EXERCISE-NO 42 "A"

تمرین نمبر ۴۲ "الف"

Write the Paradigm of Single Noon and double Noon of all following Verbs and write all meaning of all forms (صیغہ)

(i) خَلَقَ (ن) To enter

(ii) خَلَقَ (ض) To Lift

(iii) رَفَعَ (ف) To Raise up

EXERCISE -NO- 42 'B'

Tell the Root of following verbs, ② Tell the form(صیغہ) and write the Translation

① لَا كْتُبَنَّ

② لَنَذْهَبَنَّ

③ لَتَحْفَرَنَّ

④ لَيَشْهَدَانِّ

⑤ لَيَرْفَعُنَّ

⑥ لَتَحْمِلُنَّ

⑦ لَتَحْمِلُنَّ

⑧ لَتَحْمِلُنَّ

⑨ لَتَسْأَلَانِّ

EXERCISE NO. 42 "C"

"رقم تمرین ۴۲ "ج

Translate in English

① لَاَكْتُبَنَّ الْيَوْمَ مَكْتُوْبًا اِلٰى مُعَلِّمِيْ

② لَنَذْهَبَنَّ غَدًا اِلَى الْحَدِيْقَةِ

③ لَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ

④ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَاءَ اللّٰهُ

⑤ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَ

لَيَعْلَمَنَّ الْكٰذِبِيْنَ

⑥ وَلَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا

مَّعَ اَثْقَالِهِمْ

10-5-2015

فعلِ امر حاضر

44:

THE IMPERATIVE ACTIVE SECOND :- PERSON -:

Untill Now we have learned few rules of using past Tense and Imperfect Tense. Now we have to learn Imperative Tense فعلِ امر

فعلِ امر -: Imperative Tense

if An order of doing a Task is found in a Verb or Sentence. Then this Verb is called فعلِ امر. Imperative Tense.

For Example -: We say "Do it" : in this Sentence. There is an order for a person who is Present in front of ordering Person. or if we say "He might to do this Task" in this Sentense There is an order for a person who is not in front of Scene. Same as "This is most important for me that I have to do this Task" IN This Sentence. There is an order

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for Talking Person متکلم

In This lesson first of all we have to learn the method of formation of فعل امر imperative tense from first (Second Person for (اول شخص واحد) and in next lesson we shall learn the formation of فعل مضارع from (Third person) غائب and متکلم (First person)

15-5-15

45:2 :- Please note an important point in the Reference of فعل امر that imperative Verb is always formated by doing few Changes in the فعل مضارع (Imperfect Tense) Now for forming or formation of فعل امر we have to do following steps ...

1 :- Remove the Symbol of imperfect علامت مضارع (تـ) ← letter تـ

تَفْعَلُ → فْعَلُ

② After removing the Symbol of imperfect علامت, first letter of imperfect with is Silent ساکن in above example ن NOON

† - 45 mean first of all we deal with Second person دوسرا شخص

for reading this Silent Letter ا impose an همزة الوصل before ت

3-: if there is a Dhammah ضمّة on ع Letter (حرف عين) of ع-lies, Then we have to impose Dhammah ضمّة (ـُ) on the (همزة الوصل) (Joining HAMZAH) and if there is كسرة (ـِ) or كسرة (ـٍ) on the ع Letter (حرف عين) of ع-lies, then we impose a كسرة (ـٍ) on the همزة الوصل

4-: the لام Letter (حرف لام) of ع-lies will be imposed with جزم or we can say Laam letter will be مجزوم According to above 4 rules تَنْفَعُ → اُنْفَعْ

From تَنْفَعُ → To → اُنْفَعْ (you help)

From تَذْهَبُ → To → اِذْهَبْ (you) go

From تَضْرِبُ → To → اِضْرِبْ You (beat)

23-5-15

44:3 -: Obviously the forms of فعلِ امرِ حاضر -: Imperative ative Second Person, are totally 6, (same as first person متکلم and Third Person غائب), The complete Paradigm (تصریف، گردان) is as below. (Please note This Paradigm is written ف ع ل (Mould, Pattern) You can change with any Root of 3 Letter word also which is Normally called (ثلاثی مجرد) [Simple / Trilliteral]

	Plural جمع	Dual تثنیہ	Singular واحد	
	إفعَلوا (You) do	إفعَلا (You) do	إفعَل (You) do	Masc: مذکر
	إفعَلنَ do	إفعَلا (You) do	إفعَلی (You) do	Fem: (مونث)

تصریفِ فعلِ امرِ حاضر

IMPERATIVE ACTIVE SECOND PERSON PARADIGM

44:4: We hope you have noted from the previous Paradigm on Page No: 479. that all the Diacritical Noons (نونِ اعرابی) are vanished, ommitted or disappeared)

However an Alaph (الف) is added after the plural Masculine form (صیغہ جمع مذکر) However the Women Noon which is called (نونِ النسوۃ) has not accepted any change. which means at the time of forming (صیغہ مضارع) (فعل امر) Imperative active Last Part of Imperfect tense is became Totally in Jussive mood (مجزوم), (It's mean There will be Symbol of Silent (ْ) which is called (جزم) is imposed on the Last Part of Word. Please remember this matter that Imperative Active Tense is always in Jussive mood (مجزوم) This rule is very important and it will help you for understanding further rules of Arabic Grammer.

44:5 :- Please note this most important matter that Because initial الف (ابتدائی الف) of imperative active tense is همزۃ الوصل (connecting Alaph)

Thats why this الف is ommitted disappeared, (at the time of Speaking) (Talking) Whean Joing the word which is before (فعل امر ماضی) Hower in writing this (همزۃ الوصل) is Present as Showed below

From أَنْفُسُ To وَانْفُسُ

همزۃ الوصل
Connecting Alaph

From اِضْرِبْ To وَاضْرِبْ

Please note vocabulary is on page No: 484

EXERCISE NO: 43 'A'

Made/Form the paradigm (گردان، تصریف) of imperative active second person فعل امر حاضر and write the meanings of every form (صیغہ)

1. عَبَدَ (ن) To worship
2. جَعَلَ (ف) To make
3. شَرِبَ (س) To Drink

EXERCISE NO: 43 'B'

تمرین نمبر ۴۳ 'ب'

Tell the cause of Diacritical Points (اعراب) of the underlined words and translate in English:

① تَعَالَ يَا مَحْمُوْدُ وَاجْلِسْ عَلَى الْكُرْسِيِّ فَاشْرَبِ الْقَهْوَةَ

Also describe the Details of Diacritical Points of those words

بیان تفصیل اعرابی حالۃ الکلمات التی تحتہا خطوط

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2 يَا أَحْمَدُ! اِقْرَأْ شَيْئًا مِنَ الْقُرْآنِ لِأَسْمَعَ قِرَاءَتَكَ

③ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

④ رَبِّ اجْعَلْ هٰذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ

⑤ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

TRANSLATE IN ARABIC :-

① O Fatimah sit on this chair and SEE towards this garden.

② You both worship ALLAH (سبحانه وتعالى)

Please translate (This both) for Masculine and Faminene (This is Problem with English that only word you is used for 6 persons (جمع مؤنث مخاطب))

③ You (all men) Entre in the House. and sit there.

④ O Hamid Thank ALLAH (سبحانہ وتعالیٰ)

⑤ You (all (women)) go to School (Madrassah) and read Holy Quran.

:- VOCABULARY -:

تَعَالَ (You) (Come)

قَرَءَ (ف) To read

جَعَلَ (ف) To make

قَنَتَ (ن) To worship

رَكَعَ (ف) To bow down

هُنَاكَ : There.

هُنَا : Here

هُهُنَا (Just Here)

رَزَقَ = To Give

سَجَدَ = To Prostrate

نَظَرَ = To See:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
اَلصَّلٰوةُ وَالسَّلَامُ عَلٰى رَحْمَةٍ لِّلْعَالَمِيْنَ

6-6-15

IMPERATIVE ACTIVE THIRD AND FIRST PERSON

فعلِ امرِ غائب و متکلم

45: Imperative Verb of Third Person (صیغہ غائب) and First Person (صیغہ متکلم) is also formalled from Imperfect Tense (فعل مضارع) and it is called Imperative Active / Third Person... (امرِ غائب)
In the Terms (اصطلاحات) of Grammer (صرف و نحو کی اوزار)
the Imperative Verb of First Person (صیغہ متکلم) is also included As Imperative Verb of Third Person (صیغہ غائب). Because the Method of formation

of Third Person and first Person (غائب، متکلم) is Same.

45:2.: Please note that we have described in the paragraph No: 42:6 on the page No: 449, that the discussion about لا نہی and لام امر

[Laa of Negation]

[Laam of orders] will be described in Details in further Chapter.

Now you have to understand that Imperative verb of third person أمر غائب is formated with this (لام امر) "ل"

Its should be translated in English as [Should be / Might be]

And the method of formation of "امرِ غائب" is that attach or impose this لامِ امر (Laam of order) before the Third Person (صیغہ غائب) and first Person (صیغہ متکلم) without ommiting or vanishing or disappearing the Symbol of Imperfect "علامت مضارع" and [convent / make] Last Part of Imperfect (Ex. lies) As (Jussive) "مجزوم" By imposing the Symbol of Silent "ْ" "علامت سکون" (Symbol of Silence)

For Example

From يَنْصُرُ to لِيَنْصُرْ

Please carefully Study the Complete Paradigm (تعریف or گردان) of Imperative Active of Third Perperon (صیغہ غائب) and first Person (صیغہ متکلم)

on Next Page. 488

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488

تصریفِ فعلِ امر غائب و متکلم

Paradagim of Imperative Active
3nd Person 1first Person

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد	
لِيَفْعَلُوْا	لِيَفْعَلَا	لِيَفْعَلْ	Masculine مذکر
Those many men	Those two men	That man should need to do	
لِيَفْعَلْنَ	لِتَفْعَلَا	لِتَفْعَلْ	Feminine مونث
Those many women	Those two women	This one women	
اِفْعَلُوْا	اِفْعَلَا	اِفْعَلْ	Masculine مذکر
You do ...	You do ...	You do ...	
اِفْعَلْنَ	اِفْعَلَا	اِفْعَلِيْ	Feminine مونث
You do ...	You do ...	You do ...	
لِنَفْعَلْ	لِنَفْعَلْ	لِأَفْعَلْ	Masculine مذکر
We should do this task	we should do this task	I should do this task	
لِنَفْعَلْ	لِنَفْعَلْ	لِأَفْعَلْ	Feminine مونث
" "	" "	" "	

THIRD PERSON غائب

SECON PERSON مخاطب

Just as a Revision of Page No 479

FIRST PERSON متکلم

Please note لِيَفْعَلْ is a straight order. (should or might not mean that it is a request)

لِيَفْعَلْ → That man should need to do This task. (Please note that 8 words are used in the Translation of one Arabic word.

PM

45:3 Untill Now you have Studied 4 Types of "لام"

one is "لَ" and Three are "لِ"

It is most reasonable to discuss all those 4 Laams altogether so that there will be no confusion in the minds of Students

"لام تاکید" (Laam of intensity)

"لَ"

This Laam (لام) is mostly used with نون ثقیلہ , نون خفیفہ

"Emphatic Single Noon" , "Emphatic double Noon"

This Laam Provides the Sense of Intensity as explained on page No: 463 and 464.

if this لام تاکید attached or imposed with مضارع (Simple Imperfect Tense) Then its Meaning is Specialised with Present Tense.

(I Learnt TAJWEED IN 1985 from Maulana Abdurrahmaan Chatraali)

I Learn Arabic Grammer And the Master And also From in Pakistan

FAZAL KARIM (ARABI FAZIL) (رحمۃ اللہ علیہ)

HAFIZ JAMAL DIN (رحمۃ اللہ علیہ) He was officer AIR FORCE. once my teacher asked When you will rest! My answer was in "GRAVE" INSHALLAH IF اللہ تعالیٰ forgive my sins & I will be successful

2:- حرفِ جار (لِ)

(Prepositional Laam) It is imposed in the starting part of a NOUN اسم and converting this Lateral Noun As a Genetive by imposing Two ـِـ under the Last letter of the Noun And Normally its meaning is AS "FOR"

For Example

لِمُسْلِم (for Any muslim)

↑ حرفِ جار

↓ 2 kasrah (کسرہ)

Now the word لِمُسْلِم, is called a GENETIVE "مَجْرُور"

3:- لامِ کَیْ

Detail on Page No 432, 433, 434,

Laam-E-KAAI

"لِ"

The meaning of this Laam

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is same as the word كَيْ (كَيْ) which means so that
This Laam converted E/lier (Imperfect Verb) in to Subjunctive mood منصوب or we can say this Laam made E/lier as a (حرف) or It gives كيْ to Imperfect or we can Say that This Laam Impose a Fatah فتحہ (ZABAR) on the Last Letter of Imperfect Verb
for Example

(لامِ كَيْ)

This is كَيْ or ZABAR which converted the E/lier in to لِيَسْمَعَ (So that He Listen)
منصوب Positran or Subjunctive Mood.

4-: لامِ اَمْر Laam of order or ordering Laam.

It converted E/lier in to Jussive Mood مجزوم and give the meaning of Should be or Might

لِيَسْمَعْ

This is JAZM جزم

Laam-E-AMAR

HE should Listen
He might Listen

A Silent Symbol (علامتِ سکون) جزم is Imposed on Last Letter of E/lier Imperfect Verb:

24-6-15

45:4 It is very easy to recognise the لامِ کَی and لامِ اَمر of the five 'S' Forms (صیغہ) who has ضمہ (DHAMMAH) on their Laam Letter (آخری حرف) of Imperfect Verb (فعل مضارع)

As we have already discussed in the Examples of

لِيَشْرَحَ and لِيَشْرَحْ

on Page No. 491. But Please note that in remaing Forms (صیغہ) Subjunctive Imperfect مضارع منصوب and Imperfect in Jussive Mood مضارع مجزوم are Identicle (متجانس اَو مشاکل) identical means 100% same in formation For Example

لِيَشْرَحُوْا

Now in this case There is a question that How to recognise that this "لام" is لامِ کَی or لامِ اَمر

Please note in this regards, Normally due to the reference to the context (سياق, سباق) of the Paragraph and with the sense/meaning (مفهوم) of the Sentence the identification (تعيين) (تمييز) of

لام الأمر and لام الطلبي

is not difficult; However if you keep in mind a very important difference between them. then the matter of identification of both Laams will be more easy

45:5.1 That most important difference between those two Laams is that لام الأمر became silent (ساكن) if there will be a ف or و is imposed before Subjunctive Imperfect or Jussive Mood Imperfect By لام الطلبي never be Silent (ساكن)

For Example فَلْيَخْرُجْ (so he should be drawn out)

وَلْيَكْتُبْ

Those words were actually

فَلْيَخْرُجْ

and

وَلْيَكْتُبْ

But when we impose Letter فْ and Letter قْ, then because of imposing those two letters they converted Laam Amr لام أمر As Silent (ساكن)

However the meaning of وَلْيَكْتُبْ will be "So that He write"

Please note that There is also a وَ before جَمِيعُ Echo But this never made silent the يَ (ساكن).

Now it is a hope by Instructer that Students must keep in mind the difference of "يَمِ امي" and "يَمِ لَكِ".

:- VOCABULARY (مفردات)

WORDS	MEANING	Word	Meaning
رَحِمَ (س)	To Mercy	طُلَّابٌ	Plural of student
لَعِبَ (س)	To Play		
شَهِدَ (س، ب)	To witness	دَرَّاجَةٌ	Bicycle
جَعَلَ (ف)	To work hard	رَكِبَ	
شَرَحَ (ف)	To Explain		
ضَحِكَ (س)	To Laugh		
رَكِبَ (س)	To Ride.		

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NOTE -: Before we need to stant the Excereise it is important to Explain the matter of

لامِ کَی and لامِ اَمر

(This is another way to Explain This matter, it was in the old Editon of Book but it will also help.) This matter is already Explained from Page-No-489 to 495

45:3 -: You have already told that Like اَسْلَمْتُ لِاَدْخُلَ الْجَنَّةَ There is another "لِ" Laam-E-kai "لامِ کَی" which Meaning is **"So that"**

So, when this لِ is used as لامِ اَمر (ordering Laam) Then its Meaning is **"Should be"** OR **Might be**

and this same Laam is when used as لامِ کَی Then its meaning is "so that" It will not be difficult for you to identify the differentiate betweeen them, if you will keep in mind Two main differences.

45:4.: This difference which you already knows, Just Remind it that لام کی made Imperfect, Subjunctive (مضارع منصوب) It will convert Imperfect into Accusative A Fatah ـَ will be imposed on the Last letter of Imperfect verb However لام امر convent Imperfect into Jussive Mood مضارع مجزوم A Symbol of Silent (ساکن) is imposed on the last letter of Imperfect verb For Example: the Meaning لِيَنْصُرَ is So that he shall help

However the word لِيَنْصُرْ Means HE SHOULD HELP"

Please do not confuse with the Sense of word Should or might, Because in English it may mean A Person is requesting another, and Second may Listen may not Listen.

But IN ARABIC IF لام امر Then it is an order not a request So if 2nd Person Never Listen He Should Be ready for Consequences (If AN WORKER ON DUTY)

You have noted that ل in both Places Same Letter is used in one Place its Meaning is "SO THAT" That's Why it is called لامِ کَیْ (Mean that the Laam of word کَیْ (The Meaning of کَیْ Please note in Holy Quran word کَیْ is used many Times.

لِکَیْ لَا یَکُوْنَ دُوْلَةً بَیْنَ الْاَغْنِیَاءِ

کَیْ نَسْبَحَکَ کَثِیْرًا

کَیْ تَقَرَّ عَیْنُهَا وَلَا تَحْزَنَ

Also used with ل muddeled with other letters.

لِلَّتِیْ ، لِکَیْلَا

[لِلَّتِیْ] [لِ، تِیْ، لَا]

and Second Place it is called (صیغہ) and its meaning way

Should be, Might be May be

ordering ka liye

Because it is ordering that's why it is called امر

7-7-2015

تیسرا سبق رقم 44 الف

EXERCISE NO. 44. "A"

Write the Paradigm (تصریف گردان) of Imperative Active Third and First Person (تصریف فعل امر غائب و متکلم) From the followings Verbs. (افعال) and write the Meaning of all Forms (صیغے)

① اَکَلَ (ن) To Eat ③ رَجَعَ (ض) To Return

② سَبَحَ (ف) To Float

EXERCISE 44-B

Explain in details / the causes of Dicacritical Points (اعراب) of underlined words and Translate in English. → Describe

① "تمرین نمبر 44 ب"

① اِرْحَمُوْا مَنْ فِی الْاَرْضِ یَرْحَمْکُمْ مَنْ فِی السَّمَآءِ

② فَلْیَفْقَهُوْا قَلِیْلًا.

③ لِیَشْرَحِ الْمُعَلِّمُ الدَّرْسَ لِیَفْهَمَ الطُّلَّابُ ...

④ لِنَعْبُدْ رَبَّنَا وَلْنَحْمَدْهُ

⑤ لِنَشْهَدْ اَنَّ اللّٰهَ رَبُّنَا لِنَدْخُلَ الْجَنَّةَ

بیان تفصیل اعرابی حالۃ الکلمات التی تحتھا خطوط...
و سببِ تشکیلِ اعراب...

⑤ فَلْيَتَّقُوا الْمُسْلِمِينَ لِيَنْجَحُوا

⑥ فَلْيَعْمَلْ عَمَلًا صَالِحًا

TRANSLATE IN ARABIC

① All those women Should (need to) read HOLY QURAN

② We Should need to play after ASR (ع) Prayer

③ He Should need to work hard So that He will Succeed.

④ We Should need to Laugh less.

⑤ Those two boys Should need to ride a bicycle.

⑥ Those all men Should need to Worship their LORD, So that their Lord will forgive them.

(Should need to be) is another Way of Expressing the English Way of Explaining

اسم غائب، متکلم

Should be, might be, need to, may be are words must be dealt in ordering Sence. (Not in English Sence of Speech AS given in footnote of Page. No. 497

18-7-15
اليوم
عيد الفطر
١٤٣٦
١٤٣٦
Saturday

IMPERATIVE PASSIVE VERB

فعل امر مجہول

46:1 - Until Know we have Learned all those Forms of Imperative Verbs, Which were ACTIVE (معروف)
Now we have to learn How to Form the Imperative Passive Tense فعل امر مجہول
But before we start imperative Passive Verb, we have to Revise what is difference between Active and Passive Verbs of Imperative Verb
For Example When we Said
"Mahmood Should need to Take medicine" (Form)
This is Imperative Active of Third Person

صیغہ غائب امر معروف

But if we ~~said~~ will Say
"Medicine Should be Taken"

Then this is Imperative Passive Tense of Third Person

صیغۂ غائب امر مجہول

" "

Similar as **You beat** or Just point towards a person as and Just say **beat**

This is Imperative Active Tense and if Somebody say

YOU SHOULD BE BEATEN.

Then This is called Imperative Passive Second Person.

MAIN DIFFERENCE BETWEEN ACTIVE AND PASSIVE

معروف ↓ HAS SUBJECT

مجہول ↓ HAS NO SUBJECT

46:2 Now we have to learn that what is method of Producing/developing the Sense of Imperative/Passive Tense in Arabic. First matter to note/Keep in mind in this regard is that, for the formation of Imperative

Tense, the required change was done in the ~~in the Imperfect~~ Active

Imperfect Active فعل مضارع معروف

Same AS the change required for formation of ~~imperfect~~ Imperative Passive.

فعل مضارع مجہول Then we need to change Imperfect Passive Verb

Which means:

Imperative Active Verb made from ~~Imperfective~~ Active Imperfect

Imperative Passive made from Imperfect Passive

46:3 Second important Matter is that Method of formation Second Person of Imperative Active is different from the method of formation of 1st and Third Person of Imperative Active Tense As given on Page No: 479 and 488. which is that for second person the Symbol of Imperfect

علامت مضارع صیغہ حاضر

which is "ت" is ommitted/ disappeared, and impose a attaching ~~Hamza~~ ہمزۃ الوصل and transfer Imperfect in to Jussive Mood مضارع مجزوم

آلہ عبدالغفار 17-7-15

However for First Person صیغہ متکلم and Third Person صیغہ غائب The Symbol of Imperfect (علامت مضارع) Exists As it is And one ordering لام امر is imposed before → لِ And then convert imperfect into Jussive Mood. But for Imperative Passive Tense. there is not any type of difference Like this existed in Imperative Passive tense امر مجہول So for all persons of Imperative passive Tenses Method of formation is Same.

46:4.: which Method is As follows

That A Laam-e-Amr (ordering Laam) لام امر is imposed before Symbol of Imperfect and then convert Imperfect into Jussive Mood. For Example

From يَشْرَبُ to لِيَشْرَبْ

(He drunk of Yushrab. (He willbe drunk) Li-Yushrab (that 'He' should be drunk)

on next Page Both Paradigms of تعریف Imperative Active and Imperative Passive are given so that you can easily understand specially the difference between the Forms of Third Person of Imperative and second person of Imperative Passive Tense)

امرِ مجہول	امرِ معروف
Imperative Passive	Imperative Active
لِتُفْعَ بْ (واحد) — He Should be beaten	لِتَفْعِ بْ (واحد) — He Should beat
لِيُفْعَ بَا (تثنیہ)	لِيَفْعِ بَا (تثنیہ)
لِيُفْعَ بُوْا (جمع)	لِيَفْعِ بُوْا (جمع)
لِتُفْعَ بْ (واحد)	لِتَفْعِ بْ (واحد)
لِتُفْعَ بَا (تثنیہ)	لِتَفْعِ بَا (تثنیہ)
لِتُفْعَ بْنَ (جمع)	لِتَفْعِ بْنَ (جمع)
لِتُفْعَ بْ (واحد) — You Should be beaten	اِفْعِ بْ (واحد) — (You beat)
لِتُفْعَ بَا (تثنیہ)	اِفْعِ بَا (تثنیہ)
لِتُفْعَ بُوْا (جمع)	اِفْعِ بُوْا (جمع)

مذکر غائب — Third Person Masculine

مؤنث غائب — Third Person Feminine

مذکر مخاطب — Second Person Masculine

امر مجہول	امر معروف	
لِتُفْتَحْنِیْ	اِفْتَحِیْنَ (واحد)	مونث مخاطب Second Person Masculine
لِتُفْتَحَا	اِفْتَحَا (تثنیہ)	
لِتُفْتَحُنَّ	اِفْتَحْنَ (جمع)	
لِاُفْتَحْتُ	لِاَفْتَحْتُ (واحد)	مذکر متکلم First Person Masculine
لِنُفْتَحْتُ	لِنَفْتَحْتُ (تثنیہ)	
لِنُفْتَحْنَا	لِنَفْتَحْنَا (جمع)	
لِاُفْتَحْتُ	لِاَفْتَحْتُ (واحد)	مونث متکلم First Person Feminine
لِنُفْتَحْتُ	لِنَفْتَحْتُ (تثنیہ)	
لِنُفْتَحْنَا	لِنَفْتَحْنَا (جمع)	

تصریفِ فعلِ امرِ معروف

IMPerative Active VERB (Standard Form of Paradigm)

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد	
لِيَفْعِرُبُوْا	لِيَفْعِرُبَا	لِيَفْعِرُبْ	Masculine مذکر
لِيَفْعِرُبْنَ	لِتَفْعِرُبَا	لِتَفْعِرُبْ	Feminine مونث
اِفْعِرُبُوْا	اِفْعِرُبَا	اِفْعِرُبْ	Masculine مذکر
اِفْعِرُبْنَ	اِفْعِرُبَا	اِفْعِرُبِيْ	Feminine مونث
لِنَفْعِرُبْ	لِنَفْعِرُبْ	لِاَفْعِرُبْ	Masculine مذکر
لِنَفْعِرُبْ	لِنَفْعِرُبْ	لِاَفْعِرُبْ	Feminine مونث

He Should beat

THIRD PERSON غائب

SECON PERSON مخاطب

FIRST PERSON متکلم

تصریفِ فعلِ امرِ مجہول

Imperative Passive VERB Paradigm:-

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد	Standard form	
لِيُفْعَرُوْا	لِيُفْعَرَا	لِيُفْعَرْ He should be beaten.	Masculine مذکر	THIRD PERSON غائب
لِيُفْعَرْنَ	لِتُفْعَرَا	لِتُفْعَرْ	Feminine مونث	
لِتُفْعَرُوْا	لِتُفْعَرَا	لِتُفْعَرْ	Masculine مذکر	SECOND PERSON مخاطب
لِتُفْعَرْنَ	لِتُفْعَرَا	لِتُفْعَرِيْ	Feminine مونث	
لِنُفْعَرْ	لِنُفْعَرْ	لِاُفْعَرْ	Masculine مذکر	FIRST PERSON متکلم
لِنُفْعَرْ	لِنُفْعَرْ	لِاُفْعَرْ	Feminine مونث	

تمرین نمبر (۴۵)

EXERCISE NO 45

From the VERB زَحِمَ (س)

Make the Paradigm (تصریف)
of Imperative Active
and Imperative Passive (گردان)
And write the Meaning of all Forms:

2-8-2015

47:

PROHIBITIVE TENSE

فعل نہی :-

Now we have to Learn the method of formation of Prohibtive verb. But be before we describe the method of formation we have to understand the difference between Word

NOT AND **PROHIBIT.** in English The meaning is very Clear, But however in Persian) URDU, and other Arabic Alphabatical Languages there were too much Confusion of نہی OR نہ

But in this case fortunately we are learning Arabic from the Langeuge English as a base. So it will be easy to underestand

(1) Not cleanly means, There is The Sence of Negation in the Sentence* Hamid has not written a letter

(2) :- But However نہی :- Prohibition Means THERE is AN ORDER OF STOPPING SOME ACTION .. TO ANY PERSON..

* Which is called :- فعل منفی ..

for Example

Hamid Should not write a Letter

OR

HAMID! "DO NOT WRITE A LETTER."

OR DON'T WRITE A Letter.
for above Sentence we use the

THE TERM فعلِ نہی کی اصطلاح صرف

47:2.. in Arabic for producing the Sence نہی, Add a word لَا before Imperfect Verb فعل مضارع and the convert the فعل in to Jussive Mood (مجزوم) For Example

تَكْتُبُ Means You write and ہے.. write.

→ لَا تَكْتُبْ

Same as يَكْتُبُ means He writes and

لَا يَكْتُبُ means He Should not write.

47:3 .. in connection with the word لَا Please keep in mind one most important point. for producing the sence of Negation word لَا is also used before فعل ماضی which is called لَا نفی (Laa-e-Nafi) which is NON Active عنیر عامل

Means → When this لَا is added before فعل ماضی (Imperfect Verb) Then it will never make any Diacritical Change "اعراب" It is only Producing the Sence of Negation (نفی)

for Example تَكْتُبُ You write. لَا تَكْتُبُ You do never write.

However "لَا" of Prohibitive verb is ACTIVE "عامل" and converts فعل ماضی into Jussive Mood. مجزوم for Example لَا تَكْتُبْ You don't write or we can say Don't WRITE.

لَا تَكْتُبُوْا You (Plural) don't write

47:4-: Now you have to understand an another matter that for فعل نہی and فعلِ امر

نونِ ثقیلہ Emphatic Double NOON

نونِ خفیفہ

Emphatic Single NOON

are also used.
For Example

From اِضْرِبْ —To→ اِضْرِبَنَّ بْنِ

From لَا تَضْرِبْ →To→ لَا تَضْرِبَنَّ بْنِ

16-8-15

THE PROHIBITIVE TENSE ACTIVE

فعلِ نہی معروف

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
لَا تَضْرِبُوا	لَا تَضْرِبَا	لَا تَضْرِبْ	Masculine مذکر	THIRD PERSON غائب
		That man need not beat		
لَا تَضْرِبْنَ	لَا تَضْرِبَا	لَا تَضْرِبْ	Feminine مونث	
" " "	" "	" "		
لَا تَضْرِبُوا	لَا تَضْرِبَا	لَا تَضْرِبْ	Masculine مذکر	SECOND PERSON مخاطب
		You do not beat		
لَا تَضْرِبْنَ	لَا تَضْرِبَا	لَا تَضْرِبِيْ	Feminine مونث	
" " "	" " "	Don't beat		
لَا نَضْرِبْ	لَا نَضْرِبْ	لَا أَضْرِبْ	Masculine مذکر	FIRST PERSON متکلم
" " "	" " "	" " "		
لَا نَضْرِبْ	لَا نَضْرِبْ	لَا أَضْرِبْ	Feminine مونث	
" " "	" " "	" " "		
		I need not to beat		

Please note Above is for ACTIVE معروف For PASSIVE مجہول Rpeat all Pardagin with لَا يُضْرَبُ → Dhamma ضمہ on → Fatah فتحہ on عین کلمہ / علامت مضارع This Change on all 18 Forms as above

THE PROHIBITIVE TENSE WITH DOUBLE EMPHATIC NOON (ACTIVE)

فعل نہی۔ صحیح۔ بانون ثقلیہ موکد معروف

PLURAL جمع	DUAL تثنیہ	SINGULAR واحد		
لَا يَفْعَلُنَّ	لَا يَفْعَلَانِّ	لَا يَفْعَلَنَّ	Masculine مذکر	THIRD PERSON غائب
		He does not do		
لَا تَفْعَلْنَ	لَا تَفْعَلَانِّ	لَا تَفْعَلَنَّ	Feminine مونث	
لَا تَفْعَلُنَّ	لَا تَفْعَلَانِّ	لَا تَفْعَلَنَّ	Masculine مونث	SECOND PERSON مخاطب
لَا تَفْعَلْنَانِّ	لَا تَفْعَلَانِّ	لَا تَفْعَلِنَّ	Feminine مونث	
لَا تَفْعَلُنَّ	لَا تَفْعَلَانِّ	لَا تَفْعَلَنَّ	Masculine مذکر	FIRST PERSON متکلم
لَا تَفْعَلْنَانِّ	لَا تَفْعَلَانِّ	لَا تَفْعَلِنَّ	Feminine مونث	
Please note Above Paradigm for ACTIVE TENSE معروف				
FOR PASSIVE TENSE مجہول				

لَا يَفْعَلَنَّ

→ Dhamma (ضمہ) on ع علامت فعل

→ And Fatah (فتحہ) on the ن قبلہ

And all Paradigm is same ضرب

تمرین نمبر ۴۶ الف

EXERCISE NO 46 'A'

Write the Complete paradigm of Verb [ن ص ر] كَتَبَ of Prohibitive Active and Passive Tense and write the meaning of all forms (ثلاثی)

فعل نہی معروف و مجہول

تمرین نمبر ۴۶ ب

EXERCISE NO. 46.B

Impose Vowels حرکات and the Diacritical point اعراب on all following Paragraph and Then Translate it.

انظر یا خالد الی کتابک

واقرأ درسک ولا تنظر الی

یمینک والی یسارک۔ وان

لم تفهم فاسئل استاذك.
و اذا فرغت من الدرس فاذهب
الى بيتك و لا تلعب مع الاولاد
في الطريق و احفظ دروسك
بعد صلوة المغرب و اكتب
واجبات المدرسة و لاتكن
من الغافلين. واعلم ان الغافل
و الكسلان لا ينجحان يوم
الامتحان.

تمرين رقم ٦ ج

Translate following sentences
Explain underlined words,
Diacritcle points (اعراب) and also
Describe the cause of
Those diacritcle points.

① يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَّاحِدٍ
وَّادْخُلُوا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ

2 لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا

3 لَا يَحْزُنْكَ قَوْلُهُمْ

4 إِذْ هَبْ بِكِتَابِي هٰذَا

5 وَلَا تَقْرَبُوا الْفَوَاحِشَ

6 لَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُونَ

⑦ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي
إِلَىٰ رَبِّكِ ..

⑧ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللّٰهِ
أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

9 إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا
الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا

⑮ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ

Translate in Arabic

1. Learn Holy Quran, then act upon it So that you will be Successful in AAKHIRAH.

2. You (both boys) do not Play here but play in ~~the~~ Play ground, So that we can Study.

3. O Ibleese who has Stopped you to Prostrate (before Adam)

4. O Door keeper! open the door So that we can entre in the School — shall (do) not open the door. You all, go back. (need to)

5. Why you never went to School Yesterday - Yesterday we have Learnt too much Lessons. You Should need to memorise very well today's lesson So that you will not be ashamed tomorrow

6. Why you ~~never~~ went to School Yesterday?

6 You all women [get out → go] from here so that we can play here

7 You should need to open your books and learn/memorize your lesson

8 Why you (both women) never be happy.

9 Certainly ALLAH سبحانہ وتعالیٰ helps us, He is with us

10 ALL Those (men) should read Holy Quran and memorise it and then Act upon/obey it.

11 You People do not Play, but memorise your lesson.

الحمد لله رب العالمين

الصلوٰة والسلام على رحمت للعالمين

12-12-15

CATEGORIES OF INCREASED TRILITERAL PART- ONE

ابواب ثلاثی مزید فیہ (حصہ اوّل)

We have already Studied in Chapter NO 37, 6 Categories (ابواب) of Simple Triletteral (ثلاثی مجرد) for Example, Category فَتَحَ or ضَرَبَ

1 فَعَلَ - يَفْعَلُ ← فَتَحَ - يَفْتَحُ (ف)

2 فَعَلَ - يَفْعِلُ ← ضَرَبَ - يَضْرِبُ (ض)

3 فَعَلَ - يَفْعُلُ ← نَصَرَ - يَنْصُرُ (ن)

4 فَعِلَ - يَفْعَلُ ← سَمِعَ - يَسْمَعُ (س)

5 فَعِلَ - يَفْعِلُ ← حَسِبَ - يَحْسِبُ (ح)

X X X

X X X

X X X

فَعُلَ - يَفْعَلُ -

فَعُلَ - يَفْعِلُ - كَرُمَ - يَكْرُمُ (ک)

6 فَعُلَ - يَفْعُلُ -

12-12-15

From this Point go to Page-No (542)

Now we have to Study all Categories (Chapters) (ابواب) of ثلاثی مزید فیہ

Please check Page No 522, 523 and Chant, where ثلاثی مزید فیہ is Positioned. Before the New discussion Shant we have to Stop at this Stage and Just Remind briefly what we have learnt -

Book-1

SECTION NO-1

اِسم، فعل، حرف، حالۃ اسم، حالتِ فاعلی
حالتِ، مفعولی، حالتِ اضافی، اعراب، شکل
اسماء معربا، مشکول عبارت۔ مرفوع،
منصوب، مجرور، رفع، نصب، جر
اسماء مبنی، اسماء غیر منصرف، اضافت
تائے مربوطہ۔ تائے مبسوطہ، استثنا
تنوین۔ عوامل الربع للاسماء
حالۃ اسم، ~~حالۃ~~ جنس، عدد
اسم بلحاظ وسعت، مذکر، مونث
علامات تانیث، مونث حقیقی،

ENGLISH OF ARABIC TERMS ARE INTENTIONALLY NOT PROVIDED. This is PAGE NO 525 - Students Should need to Recall their mind about those Arabic Term.

مونث سماعی، مونث قیاسی، مستثنیٰ،
الفِ ممدودہ، الفِ مقصورہ، ہمزہ
واحد، تثنیہ، جمع، نون مکسورہ
جمع مُذکّر، جمع سالم، جمع مذکر سالم
جمع مونث سالم، صورتِ اعراب،
اعراب بالحرکۃ، اعراب بالحروف، مذکر غیر حقیقی
مونث غیر حقیقی، گردان، تصریف، اسم نکرہ
اسم معرفہ، اسم ذات، اسم علم، اسم
ضمیر، اسمِ اشارہ، اسم موصول
معرف باللام۔ لام تعریف، حروفِ شمسی
حروفِ قمری، حرفِ تہجی، اصولِ تجوید

Book. 1
SECTION No 2

مرکبات، مفرد، مرکب، مرکب ناقص
مرکب تام، جملہ، مرکب توصیفی

مرکب جاری، مرکب اشاری، جملہ
خبر، جملہ اسمیہ، جملہ فعلیہ، ہمزہ
لام تعریف، ہمزۃ الوصل، صفت موصوف
ادغام، تشدید، موصوف،
جمع مکسر غیر عاقل،

BOOK- 1

SECTION - NO. 3

جملہ اسمیہ، مبتدا، خبر، مبتدا معرفہ
خبر نکرہ، معنی مثبت، معنی منفی،
استعمال کیسے، استعمال ما
مفہوم تاکید فی الجملہ اسمیہ
تبدیل معنوی، تبدیل اعراب
مبتدا مختلف الحس، ضمائر،
غائب، مخاطب، متکلم، ضمائر مرفوعہ منفصل
ضمیر بارز، ضمیر مستتر، ضمیر منصوب منفصل
ضمیر منصوب متصل، ضمیر مرفوع متصل،
ضمیر فصل، ضمیر شان، ضمیر قصہ،

Few

BOOK- 1

SECTION- NO- 4

مرکب اضافی، مضاف، مضاف الیہ
نون اعرابی، ضمائر مجرورہ متصلہ
حرف ندا، اسم ظاہر، منادی،
منادی مضاف باللہم، حرف جار، مجرور
مرکب اشاری، اسماء الاشارہ،
اشارہ قریب، اشارہ بعید، مشار الیہ
استثنیٰ اصولی، اسمائے استفہام
حروف جارہ، کتہ خبریہ،
اسم منصوبا،

BOOK- 2

SECTION -NO- 1

26-12-15

مادہ، وزن، کلمات، عین کلمہ، فائے کلمہ
لام کلمہ، حروف اصلی، حروف (ضافی)، لحاظ
بلحاظ زمان، فعل ماضی معروف، فعل ماضی مجہول
تصریف، صرف کبیر، صیغہ، مصدر، ماضی
حال، مستقبل، ضمائر، جنس، گردان، urdu word
صیغہ متکلم، صیغہ غائب، صیغہ مخاطب، (تصریف for
عذر، استعمال فاعل مع فعل ماضی

ثلاثی، رباعی، خماسی، قواعدِ مزید، جملہ فعلیہ
مبتداء، خبر، اسمِ ظاہر، معنیٰ نفی فی
الفعلِ ماضی، اسمِ جمع، مونث غیر حقیقی
جمعِ مکسر، اقسامِ فعل بلحاظِ عمل،
فعل معروف، فعل مجہول، فعل لازم،
فعل متعدی، متعلق خبر، متعلق فعل
جار، مجرور، مرکبِ جاری،
اجزاءِ جملہ،
استعمال مفعول فی جملہ فعلیہ
مرکب توصیفی، مرکب اضافی فی الفعل جملہ فعلیہ
ضمائرِ مرفوعہ، ضمائرِ مفعولی، صیغہ فعل

BOOK-2
SECTION-NO.2

فعلِ ماضی مجہول، تصورِ مفعول مالم یسم
فاعلہ و تصریف، فعلِ معلوم، تصورِ نائب
فاعل، تشکیلِ معروف من مجہول، تشکیلِ
مجہول من معروف، تعیین مع متعدی الی
المفعولین، متعدی افعال، صیغہ مجہول

BOOK-2
SECTION-NO.3

فعلِ مضارع، تصریف، اوزان، یتان،
اتین،
اسلوبِ تشکیلِ المعانی نہی، مستقبل فی
المضارع معروف و اسلوبِ تشکیلِ المضارع
مجہول، ابوابِ ثلاثی مجرد، مستعمل

اختتام فعل ماضی، تصریف ماضی کان

مضارع یکون، مفہوم کی فی الجملہ
اسمیہ، تصریف کیشیٰ، فعل ماضی بعید
فعل ماضی استمراری، فعل ماضی شکیہ
فعل ماضی شرطیہ، فعل ماضی تمنی اور
تمنائی، فعل ماضی احتمالی معروف، مجہول
فعل ماضی قریب

Book-2
SECTION-NO-4

تغیرات مضارع، نفی، جزم
مضارع مرفوع مضارع منصوب
مضارع مجزوم، نون النسوۃ، علامت
سکون، نون اعرابی، نواصب مضارع
استعمال لن، اذن، کی،
حروف ناصبہ، ل، حتی لئلا، حروف
عاملہ، اسمائے شرط، جوازم،
لائے نہی، استعمال لم، لمّا،
تصریف مضارع مرفوع و مضارع مجزوم
استعمال اذن، اسلوب تاکید فی الفعل
مضارع، نون ثقیلہ، نون خفیفہ،
لام تاکید،

Book-2
SECTION-NO-5

فعل امر حاضر، امر غائب و متکلم، لام امر
لائے نہی لام نہی، فعل امر مجہول، فعل نہی
لائے نفی عشر عوامل، ابواب ثلاثی مزید فیہ،

WE HAVE DONE UP TO ABOVE TOPICS

ہمزہ مفتوحہ، ہمزۃ الوصل، ہمزۃ القطع

ابوابِ ثلاثی مزید فیہ، باهمزہ وصل مزید فیہ
همزہ مفتوحہ، بے همزہ وصل مزید فیہ
ترکیب ماضی، مضارع، مصدر) مصدر بحالت نصب
خاصیات ابواب، همزہ مکسورہ، مضارع
مفتوح، حرف صحیح، مختلف، حالت اوّل
ثانی، مختتم تفعیل، اسم تفعیل، اسم
فاعل، اسم مفعول، اسم ظرف، ظرف
مکان، ظرف زمان، اسم آلہ، اسم مبالغہ
الصفۃ المشبہۃ، تفعیل تفعّل، تفعل
مل، مصدر فعل، تمیز، غیر مصدر اسم
فعل امر، فعل نہی، فعل لازم، فعل متعدی
رباعی، ملحق رباعی، خماسی
ثلاثی مزید فیہ (فعل مجہول) اسماءِ مشتقہ

Please note in the Book: No 2 Section 5
اسمآءِ مشتقہ (DERIRIVED NOUNS) are
described briefly Just to explain the
terminology of BRIEF PARDDIGM of
(صرف صغیر)
However in Book 3 Derived Nouns
(اسمآءِ مشتقہ)
will be explained in Complete
details.

BOOK. 3

SECTION: NO: 1

اسماءِ مشتقہ، فعل ماضی معروف، فعل
ماضی مجہول، فعل مضارع معروف
فعل مضارع مجہول، فعل امر، فعل نہی
مادہ، وزن، مشتقات،
ماخوذ، جامد، مصدر، اسم مفعول،
اسم ظرف، اسم الصفۃ، اسم التفضیل
اسم آلہ، اسم الفاعل،
جمع مکسر اسم الفاعل، تعریف نحو
تفریق بین اسم الفاعل، فاعل
اسم المفعول، افعال المتعدی
تفریق بین اسم المفعول و مفعول

BOOK: 3

SECTION NO: 2

اسم ظرف، دلیل ظرفی، بنیۃ ظرفیۃ
ظرف مکان، ظرف زمان، مضارع
مفہوم العین، تفریق بین اسم الظرف
ظرف اسم ذات، اسماء المعانی
اسم جامد، صفت مشبہ، حدوث، مرکب توصیفی
اسم المبالغۃ، اسم التفضیل، تمیز
اسم آلہ، غیر صحیح افعال، حروف علت،
مشابہ حروف علت، همزة الوصل صامت

همزۃ القطع، تخفیف، ادغام، تعلیل
فعل صحیح، فعل معتل، مثال، اجوف
ناقص، لفیف، مفروق، مقرون، سالم
فعل غیر سالم، مہموز، مضاعف
اقسام متداخل، مہموز الفاء، مہموز اللام
بہمزۃ استفہام
مہموز العین، لازمی تبدیل، تبدیل اختیاری
همزۃ اصلیۃ، قواعد ادغام،
فک ادغام، ادغام مثلین
قواعد فک ادغام،

BOOK_4
SECTION_NO: 1

قواعد حروف ہم مخرج، قریب المخرج
مثال واوی، مثال یائی، مضارع مفتوح العین
اجوف واوی، اجوف یائی
مضارع مضموم العین، ناقص مجہول
تغیرات قواعد فی صحیح غیر سالم و
اعمال، مثال افعل التفضیل، لفعل
التفضیل، اسماء العدد، ترکیب عددی
سق الاسانق

7-5-16

BOOK. 5

SECTION. 1

Please note Book was introductry of

تعریف و موضوع، غرض علم نحو، غرض، غایت
لغوی معنوی، اصطلاحی معنی، تاریخ نحو،
حضرت علی رضی اللہ تعالیٰ عنہ و حضرت ابوالاسود رض

اقسام لفظ: بامعنی، بے معنی، تعریف موضوع
مفرد، مرکب، اسم، فعل، حرف، علامات اسم
فعل، حرف، اقسام اسم باعتبار حسی، تعریف
تکسیر، معرب، مبنی، عامل، اعراب، محل اعراب
مرکب توصیفی، مرکب اضافی مرکب جاری، مرکبات
ناقصہ، جملہ اسمیہ جملہ فعلیہ، غیر متصرف
جملہ انشائیہ۔ بیان اقسام ناقصہ

BOOK. 5

SECTION. 2

حروف مشبہ بالفعل، فرق بین انّ و اَنّ
بیان لا لے نفی جنس، ما و لا المشبہ بلیس
بیان افعال قلوب، مفعول دہ، مفعول مطلق
مفعول فیہ، مفعول معہ، مفعول لہ
بیان حال، جملے فعلی، بیان توابع صفت
بیان تاکید، عطف حرف معطوف، بیان عطف
بیان بدل، ترخیم، استغاثہ و ندبہ
بیان استثناء، صفت مشبہ*، فعل، حروف مشبہ
نداء، مرفوعات، منصوبات، مجروراتؔ
اسماء ستہ، اسماء خمسہ، اسماء و فوائد اضافت
اعمال جزم و رفع، اعمال مقاربہ، الزام
و تحذیر، اشتغال، مشغول عنہ

* اسمائے مشبہ بالفعل

BOOK. 5

SECTION 3

اسمائے اعداد، اسمائے افعال، کلمات شرط جزا
ظروف مبنیہ، کلمات استفہام، ان
مقدرہ، افعال تعجب، اف آہ وغیرہ
ضمائر، اسمائے اشارہ، اسمائے موصولہ
اسمائے کنایہ، شرط جزا، حروف جارہ
حروف غیر عاملہ، اقسام
الفاظ، لام، عوامل
المنظومہ المختصرہ فی النحو

نہیۃ النحو

اقسام
اسم غیر متمکن
اقسام اعراب اسمائے متمکن
اسماء ستہ مکبرہ
مرتجل، منقول

7-5-16

NOTE:- Please Note From this Stage we have to Explain the Topic ابواب ثلاثی مزید فیہ

We have two Levels.

No. 1 FOR طلباءِ مبتدی

FOR BEGGINERS FOUNDATION LEVEL

FOR طلباءِ درجہ عالیہ

HIGHER LEVER STUDENTS OF ARABIC

So Foundation level will be very brief and will be completed with few pages. Howeve higher level Explanations are in full details and may be with 100 pages are requeed Because is a Student can understand ابواب ثلاثی مزید فیہ Those are asset to understand Holy Quran and Hadith Mubaraka.

12.9-16

اليوم
عيد الاضحى

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Year 2016 was not very busy with Arabic Grammar Project Actually 2016. I was busy with other Articles and Books. which are as under:

① History OF BRITIANS Romance with Islam and muslims

It will reveal Britians very very close and authentic connections with Islam, Muslim Arabic Language.

② وَ فِيلم سمعون لهو

of Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ واصحابہ وسلم تسلیما کثیرا کثیرا کثیرا

if God is one, Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ واصحابہ وسلم تسلیما کثیرا کثیرا کثیرا

is one. Holy Quran is one, Holy QIBLA is one

THEN WHY MUSLIMS ARE NOT UNITED AND ALWAYS FIGHTING EACH OTHER

(3) CODES OF MODERN SCIENCE TECHNOLOGY ENGINEERING IN HOLY QURAN..

FOR EXAMPLE:- AERODYNAMICS ENGINEERING

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ
صَافَّاتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ
إِلَّا الرَّحْمَٰنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

(سورہ الملک - 19)

NUCLEAR PHYSICS & NUCLEAR ENGINEERING :-

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ
قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ
لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ
فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا
أَصْغَرُ مِنْ ذَٰلِكَ وَلَا أَكْبَرُ إِلَّا
فِي كِتَابٍ مُبِينٍ.

This also include codes for Atomic Physics, Electronic & Electrical Engineering, if a Student is in Position to understand Arabic language Holy Quran and Same has Knowledge of Modern Science and Technology He can understand from Holy Quran all types of Sciences including Biology Chemistry, Physics, Math, Psychology, Sociology, Philosphy, Logic, all Kinds of Engineering and Technology Mining, Material Physics, Zoology Botany, Business, Commerce, Account, ...

And Many Many More

Arabic is Language of HOLY QURAN AND HADITH MUBARAK. Thats why it is must:

I have also Studied NOW BACK TO ARABIC GRAMMAR HIFZ-E-QURAN Since And Many Many More achivies December 2014 Slowly improving LESSONS (12-9-2016)

Consider myself Just a Student of Arabic Primary Stage, and want more research

I am not a Mullah But wish to be.

From Page-No. 525

→ But before starting This topic we we have to clearly understand the Basic Terms of

Simple Triliteral ثلاثی مجرد

Please note following details are for apprentices only Extra detail will be

ثلاثی مزید میں

Provided for higher Level Students

* Increased Triliteral :- Later

48:2 .. At the end of Chapter No: 37*1 we have explained in detail The Verbal (لغوی) and Idiomatic (اصطلاحی) Meanings and as well on same Place we have also introduced briefly the ثلاثی مزید فیہ as well Promised to Explain This matter in further Lessons. Now This is the Stage where we have to Explain many Chapters (ابواب) of Increased Triliterals (ثلاثی مزید فیہ)

48:3 .. You have already Learned that Meaning of Simple Triletral (فعل ثلاثی مجرد) is A Verb of Three letter Root, in which There will not any Extra Letter be added

*1 After the Table of (ابوابِ ثلاثی مجرد) Simple Triletral *1

And ثلاثی مزید فیہ Means

A such Verb of 3 Lettres root in which There will be added a Lettre or few more letters with its orignal 3 Letters, And this addition can be understood by the first form of past tense. (صیغہ اوّل فعل ماضی معروف)

You must remind this issue that First form of Past tense of Simple triliteral is actual That word in which the Three ~~Letters~~ orignal Letters of a root are present. or we can Say Existed.

(شروط اصلیہ مادہ اوّل صیغہ فعل ماضی معروف)

Thats why in the first form of Increased Triletral of past tense we can easily recognised the Entra added letters with orignal Three Letters of Root of the word.

(تعارف حروف اصلیہ مع حروف ثلاثی مزید فیہ - سہل و واضح فی اوّل صیغہ فعل ماضی معروف ثلاثی مزید فیہ)

13-9-16

48:4 .. This repetition of First First Form of Past Indefinite.
فعل ماضی معروف
صیغہ اوّل

is only for that reason That you have to understand that all Paradigms (گردان معروف) whether Past (ماضی) or Imperfect (مضارع) are also formed by the addition of few letters in every form of that tense.

for Example

فَعَلَ	فَعَلَتْ	فَعَلْتُ
فَعَلَا	فَعَلَتَا	فَعَلْنَا
فَعَلُوا	فَعَلْتُمْ	
فَعَلَتْ	فَعَلَتْ	
فَعَلَتَا	فَعَلْتُمَا	
فَعَلْنَ	فَعَلْتُنَّ	

① ② ③ ④ ⑤ ⑥

Then Please note that the addition of Letters in the Forms of Paradigm Never make (مزید فیہ) Increased. Because the Change or addition in the Last part of Forms (صیغہ) of Tenses is the Symbol of Those Unique forms. And this matter is Same in the Paradigms of Simple (مجرد) or Increased (مزید فیہ), which matter or that issue you can clearly Examin in next Lessons. So Please understand that the Real or actual recognisation of مجرد or مزید فیہ is from its First form of it Past indefinite Tense.

48:5 Addition of Extra letters in the First form of Past indefinite Tense of increased Triletral ثلاثی مزید فیہ is Sometimes one Letter, Sometimes 2 Letters and Some times Three letters with those changes There will be many New chapters ~~are formed~~ of Increased triletral are formed. But most Commonly used Chapters are only 8 (Please note 8 chapters are only for Apprentices (مبتدی) All Remaining Chapters will be discussed in detail in the Appendix of This Chapter for Higher Level Students)

At this stage we shall Limit ourselves to only those 8 chapters.

48:6 :- Now we have to write the Measure وزن of those 8 chapters of Past indefinite tense.
The Actual letters (حروف اصلية) of Form will be showed with Letters

ف ع ل

As well for ف, ع, ل a Small Line ـــ ـــ ـــ So that you can easily Recognise the Extra letters in this Form of (ثلاثي مزيد فيه) Please note we shall write the order of those Increased Trilatral According to the Quantity of Number of those Extra letters which Mean, First one Extra letter (Word Form) of Past tense. then two Extra letters of Past tense (Form). Then Three Extra letter of Forms of Past tense.

① أَفْعَلَ = أ ـْـ ـَـ ـَـ

② فَعَّلَ = ـَـ ـَـ ـّـ ـَـ

فَاعَلَ = ـَـا ـَـ ـَـ

تَفَعَّلَ = تَـ ـَـ ـّـَـ ـَـ

تَفَاعَلَ = تَـ ـَـا ـَـ ـَـ

اِفْتَعَلَ = اِءْ تَـ ـَـ ـَـ

اِنْفَعَلَ = اِنْ ـَـ ـَـ ـَـ

اِسْتَفْعَلَ = اِءْسْ تَـ ـَـ ـَـ ـَـ

48:7 = We hope you have noted in above "اوزان" (Measures) That in first verb which is أَفْعَلَ There will be only one Extra Letter is added in the Start of Word or we can say before Word (فَعَلَ) which is (همزہ مفتوحہ) A Hamza with FaTah (Zabar)

1

أَفْعَل on the measure of This Following words are Examples

أَكْرَم From Root (ك ر م) He Honoured

أَحْسَن From Root (ح س ن) He helped

أَفْضَل From Root (ف ض ل)

أَسْلَم From Root (س ل م)

أَمْجَد From Root (م ج د)

Common Muslims Names.

س

فَعَّل Similar as in the Measure of Please note that the a Letter of the Root is Added 2 times, it means Letter ع is added two Times. So the ع Letter in word فَعَّل is Extra added and Showed By Shaddah on Letter ع فَعَّل

2 عَلَّمَ

From Root (ع ل م)
He taught

قَبَّلَ

From Root (ق ب ل)
He kissed.

فَاعَلَ

In the Measure ف ا ع ل After letter ف one الف is added.
For Example

3 شَاهَدَ

From Root (ش ه د)
He witnessed

قَابَلَ

From Root (ق ب ل)
He Completed

تَفَعَّلَ

In the start of word تفعّل, Letter ت is Extra added. and one 'ع' is Extra with letter ع which is Showed as Shaddah ّ 'ش' Like word تَفَعَّلَ For Example

4 تَعَلَّمَ

From Root (ع ل م)
He Learned

تَقَبَّلَ

From Root (ق ب ل)
He accepted
in word تفاعل Letter ت is Extra

And after Word ف one Extra الف is added. for Example.

From Root (ع و ن)
He co-operated

5 تَعَاوَنَ

From Root (ف خ ر)
He Prouded (with other Person)

تَفَاخَرَ

In the word of افتعل There is addition of one ء and a ت is added after letter ف for Example.

From Root (م ت ح)
He Examined

6 اِمْتَحَنَ

From Root (ع م د)
He Trusted.

اِعْتَمَدَ

in the افتعل two letter word (اذ) was added in the Start of word فعل For Example

From Root (ق ل ب)
He changed

7 اِنْقَلَبَ

From Root (ك ش ف)
He appeared

اِنْكَشَفَ

In the case of إِسْتَفْعَلَ it is very clearly to understand That in start إِسْتَ means Three Extra Letters ا, س and ت are added For Example

From Root (غ ف ر) إِسْتَغْفَرَ (8
He asked
Forgiveness)

From Root (ك ت م) إِسْتَكْتَمَ
He

48:8 Please note a Special Matter In Regards of above Measures. اوزان
The measure in which Word or Verb started with همزة الوصل This همزة is actually

همزة الوصل

That Why This همزة الوصل is always Silent "ساکنۃ" in case of connecting the word which is before it for Example From

From إِقْتَعَلَ To وَاقْتَعَلَ

From إِمْتَحَنَ To وَامْتَحَنَ

48:9 Now Please note that the همزة which is in the measure "وزن" أفعل which is not "همزة الوصل"

Thats why This همزة will be always stand still (Present) in case of Connecting the Letters which are before it for example

From وَأَفْعَلُ to أَفْعَلُ

From وَأَحْسَنُ to أَحْسَنُ

This type of همزة is called

هَمْزَةُ الْقَطْعِ

EXERCISE-NO-47 'A'

تمرین نمبر ۴۷ 'الف'

Transfer, Transform following Roots in the Measures "اوزان" given in the Brackets

① ک ر م ۔ خ ر ج ۔ ب ع د (أَفْعَلَ)

ر ش د ۔ خ ل س

② ر ع ب ۔ ع ذ ب ۔ ق ر ب (فَعَّلَ)

ک ذ ب ۔ ص د ق

③ ط ل ب ۔ ق ت ل ۔ ق ب ل (فَاعَلَ)

س ر ک ۔ خ ل ف

④ ق ر ب ۔ ذ ک ر ۔ ف ا ر (تَفَعَّلَ)

ق د س ۔ ک ل م

⑤ ف خ ر ۔ ع ق ب ۔ ق ب ل (تَفَاعَلَ)

ک ث ر ۔ ب ا ع د

④ ن ش ر ـ ع ر ف ـ م ح ن

ک س ب ـ ع د ل (اِفْتَعَلَ)

⑦ ش ر ح ـ ق ل ب ـ ق ط ع

ک ش ف ـ ح ر ف (اِنْفَعَلَ)

⑧ خ ر ج ـ غ ب ر ـ ح ق ر

ب د ل ـ ب ع د (اِسْتَفْعَلَ)

EXERCISE NO 47. 'B'

تمرین نمبر ۴۷ ب

Memorise the Meaning of following words and also what are Meanings of Those words. as well what are the roots of those words.

① He tried (his best) اِجْتَهَدَ

② He well understood اِسْتَحْسَنَ

③ He Corrected. أَصْلَحَ

④	نَزَّلَ	He revealed
⑤	خَاصَمَ	He Querreled
⑥	دَافَعَ	He defended
⑦	اِسْتَخْرَجَ	He Expelled
⑧	أَرْشَدَ	He guided
⑨	اِسْتَنْصَرَ	He wanted help
⑩	بَاعَدَ	He was kept out
⑪	بَلَّغَ	He conveyed
⑫	أَنْزَلَ	He revealed
⑬	تَعَجَّبَ	He Wondered.
⑭	اِجْتَنَبَ	He refrained
⑮	اِنْكَشَفَ	He was Inspired (or Visioned)
⑯	اِكْتَسَبَ	He earned
⑰	اِنْهَدَمَ	He Fell.

14-9-16

Thanks to ALLAH سُبْحَانَهُ وَتَعَالَى
I completed my Target of
14-9-16

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَحْمَةٍ لِّلْعَالَمِيْنَ/عبدالاعلیٰ

4-2-17

CATEGORIES OF INCREASED TRILITERAL

:- PART- TWO -:

ابواب ثلاثی مزید فیہ

(جز ثانی)

49. You have studied in Simple Triliteral (ثلاثی مجرد) if Past is on the Measure (وزن) of فَعَلَ Then There are Three possible Forms of Fivst Imperfect مضارع صیغہ which means

يَفْعَلُ ، يَفْعِلُ ، يَفْعُلُ

And if Past Tense is on the وزن (Measure) of فَعِلَ Then there are Two Posible forms of مضارع Imperfect which means

يَفْعَلُ ، يَفْعِلُ

But this is most important matter in Connection with (In Creased Verb) افعالِ مزید فیہ And you (must memorise it)

That the measures (اوزان) of Past (ماضی) which you have Studied in Last chapter from those (اوزان) measures, First صیغہ of each imperfect Verb (فعل مضارع) will be formed on a [Specified Special Measure مقررہ وزن] Which will be Explained Later in the Complete details.

49:1 Second attentionable matter is that There is not any Prescribed formula for the formation of Infinitive (Infinitive) مصدر from the Verb in Simple trileteral ثلاثی مجرّد which means There is not any decided Measure (مقررہ وزن). Just one way To Listen from Arabic People or Search in a dictionary Then you can find its Infinitive (مصدر). Inverse of this is. that "For every Prescribed, decided (مقرر) Measure (وزن) of all forms (افعال) of Past and Imperfect There are Prescribed (ماضی, مضارع) or decided (مقرر) Measure (وزن) of its Infinitive (مصدر)

AND THIS MEASURE OF INFINITIVE IS CALLED ITS "باب" which we called As Chapter.

49:2 ... The addition of Extra Letters in first form (فعل) of the Past (ماضی) Tense of increased Triliteral (ثلاثی مزید فیہ) is normally before فلعہ، فا (Letter of ف) or between (فلعہ) or (فلعہ، عین)

This addition is sometimes of one letter, some times two or three Letters. and then there are many chapters ابواب are formatted, but we have limit us only for eight Chapter (and the Pant of higher level Students طلباء درجۂ عالیہ) This issue will be explained in all details (انشاءاللہ) for apprentices (طلبا مبتدی) only Eight Chapters are will be described. Please note that when a Increased Triliteral ثلاثی مزید فیہ is formatted from Simple Triteral (ثلاثی مجرد) Then its meaning is changed. The change in meaning will be discussed in further chapters. But it is very important that we have to memorise the measures of Past Imperfect and Infinitive of all Eight Chapter. because after those Chapter memorisation. Students can discuss in more details.

writing Measures of

Now we are giving Eight Chapters of Increased Triliterals (مزید) of Past in the Same order as they are given in last Chapter. and its measures of Infinitive and Imperfect are also given. Try to understand it with full attention.

	ماضی	مضارع	مصدر باب NAME OF
1	أَفْعَلَ	يُفْعِلُ	إِفْعَالٌ
2	فَعَّلَ	يُفَعِّلُ	تَفْعِيلٌ
3	فَاعَلَ	يُفَاعِلُ	مُفَاعَلَةٌ
4	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعُّلٌ
5	تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعُلٌ
6	اِفْتَعَلَ	يَفْتَعِلُ	اِفْتِعَالٌ
7	اِنْفَعَلَ	يَنْفَعِلُ	اِنْفِعَالٌ
8	اِسْتَفْعَلَ	يَسْتَفْعِلُ	اِسْتِفْعَالٌ

قال رسول الله صلى الله تعالى عليه وآله وسلم

اطلبوا العربية لثلاث

لانی عربی والقرآن عربی

لغة القرآن والحديث اولسان اهل الجنة

وكلام اهل الجنة عربی

رقم	ماضی PAST — صیغه FORM	ماضی PAST — حرکات VOWELS	مضارع IMPERFECT — صیغه FORM	مضارع IMPERFECT — حرکات VOWELS	مصدر INFINITIVE (NAME OF باب) — صیغه FORM	مصدر INFINITIVE (NAME OF باب) — حرکات VOWELS
1	أَفْعَلَ	أ ـْ ـَ ـَ	يُفْعِلُ	ىُ ـْ ـِ ـُ	إِفْعَالٌ	إ ـْ ـَ ا ـٌ
2	فَعَّلَ	ـَ ـّ ـَ ـَ	يُفَعِّلُ	ىُ ـَ ـّ ـِ ـُ	تَفْعِيلٌ	تَ ـْ ـِ ي ـٌ
3	فَاعَلَ	ـَ ا ـَ ـَ	يُفَاعِلُ	ىُ ـَ ا ـِ ـُ	مُفَاعَلَةٌ	مُ ـَ ا ـَ ـَ ـةٌ
4	تَفَعَّلَ	تَ ـَ ـّ ـَ ـَ	يَتَفَعَّلُ	ىَ تَ ـَ ـّ ـَ ـُ	تَفَعُّلٌ	ت ـَ ـّ ـُ ـٌ
5	تَفَاعَلَ	تَ ـَ ا ـَ ـَ	يَتَفَاعَلُ	ىَ تَ ـَ ا ـَ ـُ	تَفَاعُلٌ	تَ ـَ ا ـُ ـٌ
6	اِفْتَعَلَ	ا ـْ تَ ـَ ـَ	يَفْتَعِلُ	ىَ ـْ تَ ـِ ـُ	اِفْتِعَالٌ	اِ ـْ تِ ـَ ا ـٌ
7	اِنْفَعَلَ	اِنْ ـَ ـَ	يَنْفَعِلُ	ىَ نْ ـَ ـِ ـُ	اِنْفِعَالٌ	اِنْ ـِ ـَ ا ـٌ
8	اِسْتَفْعَلَ	اِسْ تَ ـْ ـَ ـَ	يَسْتَفْعِلُ	ىَ سْ تَ ـْ ـِ ـُ	اِسْتِفْعَالٌ	اِسْ تِ ـْ ـَ ا ـٌ

49:3 From the Table given in Page-No. 560 You must have noted that There is فتحہ FATAH ـَ (Zabar) on the "فلمہ عین" Letter AIN (ع) of Forms of Past ماضی of all Eight Chapters However the Situation of Forms ضمیر are as under

1. There is ضمّہ (Dhammah) on the Symbol of ع/لام and There is کسرہ (KASARAH) on فلمہ عین of ~~First Three~~ Forms of ع/لام of First Three Chapters (ابواب) which means Chapters of یَفْعُلُ یَفْعِلُ یَفْاعِلُ

2. After those 3 chapters There are further 2 chapters, There is فتحہ Fatah ـَ on the Symbol of ع/لام and فلمہ عین Those two chapter are یَتَفَعَّلُ یَتَفَاعَلُ

3 Howere Last three Chapters

يَفْتَعِلُ يَنْفَعِلُ يَسْتَفْعِلُ

in all above three chapter Fatah فتحہ is still remains but The Kasarah کسرہ of فاء فعل returned back, which means in First three Chapters of ثلاثی مجرد يَفْعَلُ، يَفْعِلُ، يَفْاعِلُ Kasarah is under the فاء فعل.

If you understand above analysis Then it will be very easy for you to memorise the measures of Past and Imperfect

اوزانِ ابوابِ ماضی، مضارع

49:4 Please note a very important matter that Any verb from Simple Triliteral ثلاثی مجرد from any Chapter Which means Any vowel حرکت will be on فاء فعل, When this Chapter converted into ثلاثی مزید فیہ Increased Triliteral Then - The vowel (Dhammah, Kasrah, Fatah) of فاء فعل - (of relevant)

will be according to the measures (أوزان) of forms (صيغ) of Past and Imperfect of the relevant Chapter

For Example - in Simple Triliteral

سَمِحَ يَسْمَحُ

But when this verb converted into Chapter of اِفْتِعَال

Then its Past will be

اِسْتَمَحَ يَسْتَمِحُ

Same as when أَكْرَمَ يُكْرِمُ Came into اِفْعَال Then its Past and Imperfect E-Lies will be

أَكْرَمَ يُكْرِمُ

49:5 The measures of Infinitive (مصدر) which are given as name of باب, Now please add another matter which is that in those chapters, the infintive of few chapter formed in two ways, which means formed on another measure, However the name of Chapter will be same as given in the table of page no 560.
the Subtitul measures of infinitives are as under.

i The infinitive of باب تفعیل is formed ~~of~~ also on the measure of تَفْعِلَة

for Example - The infinitive of ذَكَّرَ يُذَكِّرُ (To Call)

is تَذْكِيرٌ

and as well تَذْكِرَةٌ

But Infinitive of جَرَّبَ يُجَرِّبُ (To Test)

is used rarely

But تَجْرِيب

But → تَجْرِبَة is mostly used (Experiment)

ii many times Chapter مُفَاعَلَة is formed on the measure of فِعَال

For Example the Infintive of

(To strive) جَاهَدَ يُجَاهِدُ

formed as مُجَاهَدَة

and also جِهَاد

But Infinitive of قَابَلَ يُقَابِلُ

which is قِبَالٌ

is not used But

مُقَابَلَة

is used (Competition)

49:6.. Please Keep in mind this matter at this stage that if you want to present / Speak [(sayena in your Practice Session of paradigms (خلال مشتق تعريف ماضي مضارع امر)]
First form of Past and Imperfect of Verb of Increased Triliteral as well as you want to Speak Infinitive Then in this case Infinitive will be Spaken and written as ACCUSATIVE منصوب
for Example
عَلَّمَ. يُعَلِّمُ. تَعْلِيمًا
This is only important in this case if we want to Speak Past, Imperfect with infinitive However the Arabic of teaching is Just
تَعْلِيمٌ
The cause of accusation نصب will be discussed in the Chapter of
مَفْعُوْل

EXERCISE-NO 48'A'

Convert following Roots in the Chapter which are given Brackets.

Thats means write first form of Past and Imperfect of the Chapter relevant to the Root and write it Infinitive in the Accusative form

for Example

أَكْرَمَ يُكْرِمُ إِكْرَامًا

1 ك ر م ـ خ ر ج ـ د ش ر ـ ع ب ـ ج ل س ـ (إِفْعَالٌ)

2 ق د ص ـ ب ذ ك ـ ب ر ق ـ ب ذ ع ـ ب ع ر ـ (تَفْعِيلٌ)

3 ط ب ل ـ ق ت ل ـ ب ل ق ـ ش ر ب ـ خ ل ف ـ (مُفَاعَلَةٌ)

4 ق ر ب ـ ر د ف ـ س ق ط ـ ل م س ـ (اِنْفِعَالٌ)

5 خ ف ع ـ ب ق ي ـ ل ب ث ـ ع د ب ـ (تَفَاعُلٌ)

⑥ ن ش ر ۔ ع ر ف ۔ م ح ا ن ۔ ک س ب ۔ ع د ل (اِفْتِعَال)

⑦ س ر ح ۔ ق ل ب ۔ ق ط ع ۔ ک ش ف ۔ ح ر ف (اِنْفِعَال)

⑧ خ ر ج ۔ خ ب ر ۔ ح ق د ۔ ب د ل ۔ ب ع د ۔ (اِسْتِفْعَال)

EXERCISE NO 48 'B'

learn the Infinitive meaning of following words and also Tell the Root (مادہ) and Chapter (باب) of each word.

① اِجْتِہَاد (To Strive) ←

② اِسْتِحْسَان (To good understanding) ←

③ اِصْلَاح (To correct) ←

4 تَنْزِيل (To reveal)

⑤ تَخَاصُم (To quarrel)

⑥ دِفَاع (To Defend)

⑦ اِسْتِخْرَاج (To getting out or to Extract)

⑧ اِرْشَاد (To Guide)

⑨ اِكْتِسَاب (To earn)

⑩ اِنْهِدَام (To collapse)

⑪ تَعَاقُب (To follow)

⑫ تَبْلِيغ (To Convey / To Preach)

13 To reveal اَنْزَالْ

14 To amaze تَعَجُّبْ

15 To avoid اِجْتِنَابْ

16 To Expose اِنْكِشَافْ

17 To Defend مُدَافَعَةْ

18 (To want help) اِسْتِنْصَارْ

19 (To Live in Society / Live together) مُعَاشَرَةْ

20 (To far from eachother) تَبَاعُدْ

EXERCISE NO 48 'C'

Write Root (حرف) and Chapter (باب) of following words and also Explains This word is form of (قسم) of past, Imperfect or Infinitive, This matter is to be clear that meaning of many words are not told yet. and This is the objective of this Exercise That if you don't know the meaning of those words then it is very important for you to recognise the root and Chapter (باب، حرف) of those Words.

Words are as under

أَرْسَلَ — يُقَصِّرُ

إِرْسَالٌ — تَقْصِيرٌ

تَقْرِيبٌ — اِرْتِكَابٌ

يَشْتَكِي - يَتَفَيَّرُ

إِنْقَلَبَ - تَبَارَكَ

تَبَسَّمَ - عَجَّلَ

إِسْتَهْوَابَ - إِنْحَرَافَ

إِسْتَقْبَلَ - يَشْتَرِي

يُحْتَلُ - يُخَرِّبُ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ
اَلصَّلَاةُ وَالسَّلَامُ عَلَى
رَحْمَةً لِلْعَالَمِينَ

5-3-17

CATEGORIES OF INCREASED TRILITERAL

PART-3

ابوابِ ثلاثی مزید فیہ

(جنس ثالث)

SO Now, Because you have learned ~~four~~ to Format First Form (فعل) of many chapters (ابواب) of Past (ماضی) and Imperfect (مضارع) Now it - is very important that you have to learn the Complete Paradigm (مکمل تصریف) of Past and Imperfect At the moment we have to Put attention on only the Paradigm of *Indefinite Tense (فعل مجہول) Please Keep in mind that we have discussed in previous two chapters only the type of *Indefinte (Active voice) (فعل معروف). In further Lessons we shall

*1 Best Translation of (فعل معروف) is Active voice However few People Pressurised By URDU also Translate it as Indefinte Tense But in Arabic Grammer where معروف → Active

Discuss Inshallah انشآ اللہ, The Passive voice (فعل مجہول) of Increased Triliteral

ثلاثی مزید فیہ فعل مجہول

Please note in Passive voice Subject is not known.

50:1 The Paradigms (گردان تصریف) of Increased Triliteral ثلاثی مزید فیہ are according to Rules same as Simple Triliterals (ثلاثی مجرد)
Howeve as we are very cautious to maintain the vowel of Letter ع in the Simple Triliteral (ثلاثی مجرد)
حرکت کلمہ عین فی الثلاثی مجرد
Same as we are very cautious to maintain the vowels of all entire Letters and especially vowel of Letter عین in the Paradigm of ثلاثی مزید فیہ

10-3-17

50:2 Now we are writing complete Paradigm of Past (فعل ماضی) and Imperfect (فعل مضارع) of (باب افعال) As a pattern, In the Light of This Example you can write complete Paradigm of Past and

Imperfect, Not only you have to write them But also memorise thems with Loud voice repeatedly. IF you workhard this in case of Repeateng the paradigms with Loud voice Then you will not feel any difficulty to use the correct ب of different verbs and the recognisation of صیغہ and at the time of Translation correct Translation, There will be no difficulty. Pardagims are on page-no- 576 and 577

*1 50:3. if you have now written all complete Paradigms of remaining Chapters ابواب except باب افعال and memorise all of them Then you have to Transfuse all followins matters relating to there chapters (ابواب). This memorisation will help you a lot in future Exercises. of Arabic.

(i) —: Please note That a Property of باب افعال is that every form(صیغہ) of its (باب افعال) Past is by همزہ مفتوحہ (أ)

This matter is not in any other باب

*1 THIS IS FOR APPRETICES مبتدی طلباء
Thats why Just breifly discussed

ALL Details Will be in Appendix of HIGHER LEVEL عالیہ کلاس

PAST TENSE 576

Paradigm of باب إفعال

باب افعال — فعل ماضی تصریف

SINGULAR واحد	DUAL تثنیہ	PLURAL جمع	
أَفْعَلَ	أَفْعَلَا	أَفْعَلُوا	Masculine مذکر — THIRD PERSON غائب
أَفْعَلَتْ	أَفْعَلَتَا	أَفْعَلْنَ	Feminine مونث
أَفْعَلْتَ	أَفْعَلْتُمَا	أَفْعَلْتُمْ	Masculine مذکر — SECOND PERSON مخاطب
أَفْعَلْتِ	أَفْعَلْتُمَا	أَفْعَلْتُنَّ	Feminine مونث
أَفْعَلْتُ	أَفْعَلْنَا	أَفْعَلْنَا	Masculine مذکر — FIRST PERSON متکلم
أَفْعَلْتُ	أَفْعَلْنَا	أَفْعَلْنَا	Feminine مونث

IMPERFECT PARADIGM OF باب إِفْعَال

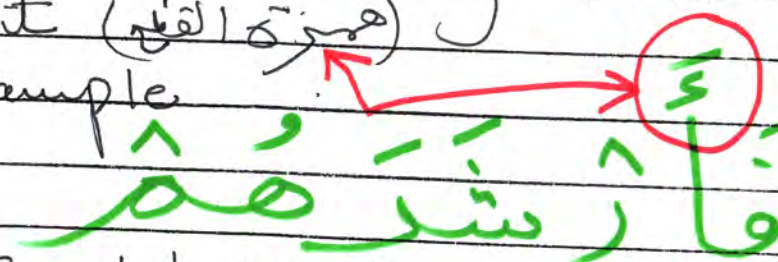
تصريفِ فعل مضارع باب إِفْعَال

	SINGULAR واحد	DUAL تثنيه	PLURAL جمع
THIRD PERSON غائب	يُفْعِلُ Masculine مذكر	يُفْعِلَانِ	يُفْعِلُوْنَ
	تُفْعِلُ Feminine مونث	تُفْعِلَانِ	يُفْعِلْنَ
SECON PERSON خاطب	تُفْعِلُ Masculine مذكر	تُفْعِلَانِ	تُفْعِلُوْنَ
	تُفْعِلِيْنَ Feminine مونث	تُفْعِلَانِ	تُفْعِلْنَ
FIRST PERSON متكلم	أُفْعِلُ Masculine مذكر	نُفْعِلُ	نُفْعِلُ
	أُفْعِلُ Feminine مونث	نُفْعِلُ	نُفْعِلُ

WITIAL

We have already explained that the This همزة of باب افعال is called همزة القطع (Splitting Hamzah) means which This Hamzah always remains (not only in reading But also in writting) at time of Joining a letter behind it (همزة القطع)

For Example



Another Symbol is that of Letter غين (فاء كلمه) Every Form (صيغة) of past is remained in all circumstances However DHAMMAH ضمة is always remain on the symbol of Imperfect (EVERY FORM) (صيغة) (علامت مضارع) and as well KASARAH كسرة of every letter ع (فاء كلمه عين) Form (صيغة) Imperfect (فعل مضارع)

(11) Please note Letter ع of باب تفعيل is مشدد mean Shadd on it,

We have to remain Those شد (or this تشدید) in all Paradigm. A ـَ فتحہ is always remain on on its Letter ع (فاء عین)(which is always مشدد of every Form (صیغہ) of is Past Tense فعل ماضی. However a DHAMMAH ـُ ضمہ is remain on the every Form (صیغہ) Symbol of Imperfect علامت مضارع of Imperfect Tense فعل مضارع and a کسرہ ـِ will remain on the Letter ع (فاء عین) (مشدد)

(iii) An Extra (الف) will be imposed (not only in writing but also in reading) after letter ف (فاء) of Past and Imperfect of باب مفاعلة. Please do not Ignore this الف in quick reading or Practising. (Normaly Students Ignore this الف). A فتحہ ـَ is Imposed on Letter ع on every Form of Past Tense فعل ماضی However ~~every Letter ع on every forms of~~ A Dhammah ضمہ ـُ is Imposed on the Symbol of Imperfect of every form (صیغہ) of Imperfect Tense. A KASRAH کسرہ ـِ is Imposed ~~and remain~~ on Letter ع

iv There are four 4 letters are in the First form of Past of 3 Chapters ابواب۔

افعال۔ تفعیل۔ مفاعلۃ

Now memorise this Point that The verb (فعل) whose First form of Past has 4 Letters its Imperfect is always Formed with the Dhammah ضمہ of Symbol of Imperfect

Please memorise this rule it will be very helpfull in future.

V.: Form of Past of Both Chapter i.e

باب تفعل، باب تفاعل

is started with تاءِ مفتوحہ (تَ), which remains constant in all paradigm

Except "فاء فعل" (Letter J), all letters are مفتوح (mean Fatah on them) in the all forms of Past and Imperfect of باب تفعل and باب تفاعل

However the Vowel of letter "J" will

will be according to its rules which mean in Past with فتحہ and in Imperfect with ضمہ, Except This matter, please note that same as Simple Verb ← فعل مجرد The Symbol of Imperfect علامتِ مضارع (یَفْعَلُ) in Those chapter (باب تفعل و باب تفاعل) is always مفتوحہ

But opposite to فعل مجرد letter ف مکبرہ ف is not Silent ساکن But remain 'مفتوح'

(VI) :- Remain 3 chapters means باب افتعال ۔ انفعال ۔ استفعال

All Forms (صیغہ) are begin with همزة مکسور which is actually همزة الوصل Letter ع (فاء عین) is always مفتوح Hovever in all forms of Imperfect Symbol of imperfect (علامت مضارع) is مفتوح and Letter ع (فاء عین) will be (مکسور)

(vii) The Past, Imperfect and Infintive (ماضی، مضارع، مصدر) of باب افتعال are Similar, many terms they both started with اِ, This will be happen when ا, letter ف of باب افتعال will be 'ن' for Exmpample

اِنتظار، اِنتظام، انتشار et.

Those are Infintives 'مصدر' of باب افتعال, Hower

انحراف، انکشاف، انہدام

are Infintives of باب افتعال
A Normal rule for their recognisation is that if there is ت after اِ Then 90% Chance is that This word (verb) is from باب افتعال, and if there is another word, after ت after اِ (Except)

Then This Verb be from باب افتعال

50:4. Please keep in mind ~~that~~ A matter relating to باب افتعال that when a 3 letter root (Transformed from Simple Triliteral to Increased Triliteral Then there will be

a Change occcured in the Meaning of This new Increased Trilitaral what this change will be and how this change occured in the meaning of New Transformed word. The detail of this matter We Shall Explain in nent Chapter which is Called -

خصوصیاتِ ابواب

CHARACTERISTICS OF CHAPTERS'

At the moment we are just giving The meaning of the verbs of few Roots which are Transformed from Simple Triliteral to Increased Triliterals So you will aware with the Changes in Meaning when a root is Transformed from Simple to Increased Triliteral

تغییر معانی فی ثلاثی مزید فیه

which mean when a new Word Transformed How many factors are considered in Changing of Meaning and how a new Word played its role in the Meaning of whole Arabic Sentence,

17-3-17

EXERCISE. NO. 49

PART. 1

تمرین رقم ۴۹

جزو الف

Learn Meaning of following Verbs

ثلاثی مزید فیہ	ثلاثی مجرد
Increased Triletral	Simple Triletral
أَخْرَجَ	خَرَجَ
Kick out (Some body)	To Came out
أَرْشَدَ	رَشَدَ
Guide (Some body)	To follow the right path
اِسْتَشْرَفَ	قَرُبَ
getting somebody to close himself	To get close to

* I want from Some body to show Right Path (in اِسْتَشْرَفَ There is a wish for asking somebody To show right Path)

ثلاثی مزید فیہ	ثلاثی مجرد
قَارَبَ Be near each other	
قَرَّبَ To be near to or (Finding a close relation	
كَذَّبَ Falsify (Debunk) or we can say (Proving Somebody as a Liar)	كَذَبَ To tell a Lie
تَكَاذَبَ Saying eachother Liar	
عَلَّمَ Teaching Somebody	عَلِمَ To Know

ثلاثی مزید فیہ	ثلاثی مجرد
تَعَلَّمَ To Learn	
اِسْتَعْلَمَ To Dicover	
تَفَتَّحَ Split, Crack Diverge, Unfold Developing a crack Burst	فَتَحَ To open
اِكْتَسَبَ Getting money or getting knowledge	كَسَبَ To Earn
اِكْتَسَبَ Earning with Special Provision	
تَكَسَّبَ Trying to earn (mohj	

ثلاثي مزيد فيه	ثلاثي مجرد
تَعَاوَنَ Helping Eachother	نَصَرَ To Help
إِسْتَنْصَرَ Requesting for help	
إِنْصَرَفَ Diversion of some body	صَرَفَ To divert somebody
إِغْتَسَلَ Take Bath	غَسَلَ To wash something cleaning with water
ضَارَبَ beating eachother	ضَرَبَ To Hit
أَخْبَرَ Telling somebody Truth, or Informing something Special to somebody	خَبَرَ Knowing the Truth

ثلاثی مزید فیہ

أَنْفَقَ

To spend

To use,

تَفَاخَرَ

To brag out each other

اِسْتَحْسَنَ

Thinking Somebody Good

ثلاثی مجرد

نَفَقَ

(already spent) money, wheels Mean Some Comodity

e.g, money, Health struggle spent

in way of ALLAH سبحانہ وتعالیٰ

which is called انفاق فی سبیل اللہ

A special Term for مجاہدین

فَخَرَ

To be Proud

بَتَكَ (ن)

To cut

بَتَّ (س)

cut off

(already cut off From main object)

19-3-17 (589)

EXERCISE. NO 49

PART. 'B'

تمرین نمبر ۴۹
جزء ب

In Paragraph 48:7 (Page-No.548-551)
There are two Examples for each
Patteren of Increased Triletral
As well meaning of each verb is
giving now you have to write
Complete Paradigm صرف کبیر
of each Verb
for its Past (ماضی) and Imperfect
(مضارع)
in its (Verb) relevant
Chapter (باب)

ALso you have to write Meaning
of every Form کا

EXERCISE NO 49 'C'

تمرین نمبر ۴۹ 'ج'

Translate following Arabic sentences in English
Also tell the Root, مادہ
Chapter باب
FORM صیغہ
of the words which are underlined

① اِغْتَسَلَ خَالِدٌ أَمْسِ

② تَقَارَبَ الْوَلَدَانِ فِي الْمَدْرَسَةِ
فَأَخْبَرَهُمْ اِسْمَيْهِمَا مِنْهُمَا

③ اِسْتَنْصَرَ الْمُسْلِمُونَ إِخْوَانَهُمْ
فَنَصَرُوهُمْ

④ أَخْبَرَ الِابْنُ وَالِدَهُ فَكَذَّبَهُ

⑤ ضَرَبْنَا النَّجَّارَ بِالْأَحْجَارِ فَانْهَدَمَ

⑥ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ
وَعَلَّمَهُ (This is my aim)

⑦ اِسْتَرْشَدَ الطُّلَّابُ مِنَ الْأُسْتَاذِ
فَأَرْشَدَهُمْ

⑧ أَكْرَمَ النَّاسَ إِمَامُهُمْ

⑨ يُقَاتِلُ الْمُسْلِمُونَ الْكُفَّارَ

⑩ يَكْتَسِبُ الزَّوْجُ وَتُنْفِقُ الزَّوْجَةُ

TRANSLATE IN ARABIC :- FROM ENGLISH

① People wanted forgiveness from ALLAH be Praised

② People wondered by the talk of Khalid

③ Teacher kicked out the Students and they Left.

④ Students tried and they were succeeded in Exam.

⑤ People thaught address of President very well

⑥ THE HOLY PROPHET صلی اللہ تعالیٰ علیہ وآلہ وسلم reformed the Chavacter of genenal public.

⑦ The tree was cut and wall was Fell down (صلی اللہ تعالیٰ علیہ وآلہ وسلم)

⑧ ALLAH be Praised (سبحانہ وتعالیٰ) revealed book of Guidance to his Messenger (Holy PROphet)

⑨ When People bragged about eachother, Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ وسلم got angry.

or HOLY Prophet صلی اللہ تعالیٰ علیہ وآلہ وسلم got angry. When People bragged about eachother

24-3-17

INCREASED TRILITERS :- CHARACTERISTICS (OF CATEGORIES) :- PART 4

ثلاثی مزید فیہ [خصوصیات ابواب] حزر رابع

50.5_1 -Before Stanting to Disaass virtual (معنوی) changes (تغییرات معنوی) of of categories of increased Triliterals (ابواب ثلاثی مزید فیہ)

This is important matter to remind you that First a Language came into Existence, then The rules of this language will be decided by the Experts of that language. The Exact situation is that The virtual changes which will came into Existence in the Categories of Increased triliterals, SO To consider all those virtual changes

Our Scholars of (decided) have generalised (اصول) few rules for all categories which are called "خصوصیات ابواب" (categories)

CHARACTERISTICS OF CAT:

50.5_2 Now you have to note This matter that the 8 categories (ابواب) which you have Studied (Those categories of Increased Triliterals) For every "باب" There are more than one characteristics (we can use the word attribute as well) and Some of categories have 8 or 9 even more characteristics, Thats Why ~~is~~ There are an extra chapter is reserved for to describe The characteristics of categories (I shall include this chapter in the Appendix ضمیمہ of Increased Triliteral) This all explanation will be included for the Students of Higher grade.) Because for Apprenticeses (طلبا درجہ عالیہ) طلباء درجہ مبتدی

Detail of Charecteristics are not given, However at least one Characteristics خصوصیت should be introduced which is specially caused, Comparatively a most important Virtual Change (تغیر معنوی)

But you must not forget That you are not yet aware of all Chavacteristics of all Categories (ابواب)
When you will be aware of all those Characteristics, Yet You have reserve a Chance of Exception in your mind "فرصۃ الاستثناء فی عقلک"

That There may be another Characteristic is ~~an~~ Possible

50.5-3 - A common Chavacteristic of باب افعال، بابِ تفعیل

is that those both Chapaeter.s or Catagories normally change from

INTRANSITIVE VERB → TRANSITIVE VERB

فعل لازم ⟶ فعل متعدی

For Example

عَلِمَ يَعْلَمُ عِلْمًا (To. Know)

This is a INTRANSITIVE VERB

in باب افعال Those are

أَعْلَمَ يُعْلِمُ إِعْلَامًا

and in باب تفعيل

عَلَّمَ يُعَلِّمُ تَعْلِيمًا

Giving

Both meaning is Knowledge, or Teaching

Now this is Transitive verb فعل متعدی

So most verbs of both Categorres باب افعال, باب تفعیل are Transitive Verb

However Their are few Exceptions Specially in the باب افعال.

50.5_4 However There is a difference between باب افعال and باب تفعیل which is That In باب افعال There is Sence of doing a Task only one time. But in the باب تفعیل Normally There is Sence of doing a task gradually, continously or in abundance

تدریجاً، تسلسل وکثرت

For Example A person asked from you an address which is called

But if knowledge is given gradually and Continously Then it is called

اِعْلَام

تعلیم

50.5_5

The Sence in باب مفاعلة is mostly that, Some People of doing Same Job are more than one (People are always more than one) and Competing each other for winning one Target, (that one Person WIN and all remaing Loose the Job.)

For Example (To kill) قَتَلَ يَقْتُلُ قَتْلًا

is a one sided action or Task, But قَاتَلَ يُقَاتِلُ مُقَاتَلَةً، قِتَالًا

Means few People are trying to kill eachother. Most verbs of this Category are TRANISITIVE VERB (فعل متعدی)

50.5_6_: in the باب تفعل

Mostly the sence of doing a task with bearing or sustaing pain by himself/herself continuously (Please note both meanig are there trying to do a task with a great effort or Just doing a task) for Example عَلِمَ يَعْلَمُ عِلْمًا is Just to know Something

تَعَلَّمَ يَتَعَلَّمُ تَعَلُّمًا

Its meaning is, getting or gaining knowledge with a great effort or sustaining or struggling or trying best to gain knowledge

So in this category There is Sence of Continuty of actions تسلسل افعال

Most Verb of this category are Transitive

50.5-7 Like باب مفاعلة in The باب تفاعل, There is Sence of, Many People mostly "مفهوم" are doing same task Task But in This category Most Verbs INTranstive (فعل لازم)

for Enample

From ١ فَخَرَ. يَفْخَرُ. فَخْرًا (Be Proud)

To تَفَاخَرَ. يَتَفَاخَرُ. تَفَاخُرًا

which means to be Proud eachother (Many People are competing eachother for Showing That they are most Proud as compare to other People)

1-4-17

50.5_8 In باب افتعال

mostly There is Sense of Doing a task with Special Provision. For Example, From

سَمِعَ يَسْمَعُ سَمْعًا ←

To اِسْتَمَعَ يَسْتَمِعُ اِسْتِمَاعًا ←

Means To Listen with carefull intention or Listening with Very Special ~~intent~~ interest.

From باب افتعال both Verbs are ~~formatted~~,

فعل لازم، فعل متعدی

[TRANSITIVE VERB] [INTRANSITIVE VERB]

50.5_9 A special quality Charasteristic of باب انفعال is that This Converts Transitive Verb into Intransitive Verb (متعدی) TO (لازم)

From هَدَمَ يَهْدِمُ هَدْمًا To Topple

اِنْهَدَمَ يَنْهَدِمُ اِنْهِدَامًا Fell down

Must Remembey that the Calegory of Simple Trileteval ابواب ثلاثی مجرّد

كَرُمَ Was فعل لازم (INTRANSITIVE)

Same as Verb باب انفعال is Intransitive in The (فعل لازم) ابواب ثلاثی مزید فیہ

50.5-10 -in باب استفعال Mostly There is Sense of demanoling a Task or Trying to unders Vand the Sense of a Task for Example

غَفَرَ يَغْفِرُ غَفْرًا

To Forgive mistake or To hide Somebody'' mistake

اِسْتَغْفَرَ يَسْتَغْفِرُ اِسْتِغْفَارًا

Its meaning is Requesting or Praying for the forgiveness from ALLAH

اَللّٰهُ سُبْحَانَهٗ وَتَعَالٰى

حَسُنَ يَحْسُنُ حُسْنًا

Means be good, or be beautiful

اِسْتَحْسَنَ يَسْتَحْسِنُ اِسْتِحْسَانًا

which means

To Think that somebody is good or Somebody is beautiful or Somebd is handsome

Both verbs are formatted with this category

افعال لازم , افعال متعدی

TRANSITIVE VERB

INTRANSITIVE VERB

50.5_11.. Now you have to understand this matter (which is the Last topic of this lesson) that it is not important that any three letter root

(مادہ حروف ثلاث فی الصرف)

is used in every category of Increased triliteral

ابواب ثلاثی مزید فیہ

A root is used in which categories of Increased triliteral and their (categories ابواب) which Chavacteristics خصوصیات caused the virtual change

(تغیر معنوی)

in the Root (مادہ)
(of the category under discussion)
We know all those matters by Dictionary.
Thats why any student can not get full benefit of the Dictionary without memorising the Measures "اوزان" of Increased Triliterals

ابوابِ ثلاثی مزید فیہ

EXERCISE NO. 49.1

تمرین نمبر 49.1

Next Page

There ~~are~~ is a Table of word, Meaning : below, written in the Same Style as Same, as given *1 in The Dictionary, Assignment for you is that, you have to write all those in a Separate Sheet, with their Past, Imperfect and Infinitive Then write their Infintive meaning

ماضی، مضارع، مصدر
معنی، مصدری

Then you have to memorize them in the Same Sequence.
For Example

جَهَدَ یَجْهَدُ جَهْدًا

" which means to try

جَاهَدَ یُجَاهِدُ مُجَاهَدَةً، جِهَادًا

which means Struggle ~~each~~ against Each other

(*1 Normally.)

Please note a large masority of those words are used in Holy Quran.

note Read words from top to below

To Try (ف) ضَرَبَ

To Try against somebody ضَارَبَ

Trying to do a task with ضَرَّبَ
Special Provision

To Quarrel (ف) نَزَعَ
or to dispute

Quarreling each other = تَنَازَعَ

Disputing with = نَازَعَ
special intention

or

Quarrelling with special Provision

Showing Right Correct path

Being Pious	صلح (ف-ن)
or Being correct in all manner	
Making correct somebody Reforming somebody	أصلح
To achieve Something or Ripe of Fruit-	نضج (ن)
Somebody is ELoquent	بلّغ (ن) بلاغة
Conveying Something to Somebody	بلّغ
Conveying Something to Somebody	أبلغ

In Religious Content it is Means To Reveal Holy Books From ALLAH ﷻ To His Holy Messengers.

- Befall or get down — نَزَلَ يَنْزِلُ نُزُولًا (ف)
- To Reveal — أَنْزَلَ يُنْزِلُ
- To Reveal — نَزَّلَ يُنَزِّلُ
- Moving Something from Higher Level to Lower level. — تَنَزَّلَ يَتَنَزَّلُ

in Physical Sense It's mean moving From Higher level to Lower Level, in المنجد

- To help Somebody — نَصَرَ يَنْصُرُ (ن)
- Helping many People eachother — تَنَاصَرَ يَتَنَاصَرُ
- (Some thing) Get revenge with special intention or helping himself — اِنْتَصَرَ يَنْتَصِرُ
- Asking or requesting helping from Somebody — اِسْتَنْصَرَ يَسْتَنْصِرُ

There are more than 40 words are given with this Root ن ز ل

8-4-17

INCREASED TRILITERAL IMPERATIVE & PROHIBITIVE VERB PART-V

ثلاثی مزید فیہ جز خامس (فعل امر و نہی)

51: You have already studied the rules of formatting imparative and prohibitive verbs from Simple triliteral. Now you have to Learn, How to format the (The rules) imparative and Prohibitive verbs from Increased triliteral

51:2.: You have already studied that
* Rule of formatting the Imparative (2nd Persm) Verb (فعل امر حاضر) (You have Studied this matter in Simple triliteral) is different from the method of
* Method

7 Formatting the Imparitive verb for 3rd Person and 1st person as well.
(فعل امر غائب، فعل امر متکلم)

However the method of formatting Prohabitive verb is same, whether 1st person. Second Person on Third person
(صیغہ حاضر، غائب، متکلم)

There is same Situation in the case of Increased Triliteral, for making the Imparative Verbs and Prohibitive Verbs.

Please also note this matter that as same in Simple triliteral (ثلاثی مجرد) imparatic verb and Prohibitive Verbs are formatted From (فعل مضارع) Imperfect Verb in Increased Triliteral Imparative Verbs and Prohibitive Verbs are formatted from the Imperfect Verb.

51:2 .. You have to complete all following Steps for formatting Second Person imperative Verb from Increased Triliteral

(i) :- Same as in Simple Triliteral the symbol of imperfect "ت" will be removed from the Second person of Imperfect Verb.

(ii) :- In Simple Triliteral after removing Symbol of Imperfect "علامت مضارع"

There was first Silent letter of Imperfect was existed

اوّل حرفِ ساکن فعل مضارع

But now in Increased Triliteral we have to check that second letter after Symbol of imperfect is Silent or dialected (or there is any Vowel on it حرکت

حرفِ ثانی ساکن اؤ متحرک

(iii) After removing Symbol of Imperfect if first letter is voweled or dialected (means any Vowel or حرکت, FATAH, KASRAH DHAMMAH (, SAKOON) فتحہ کسرہ ضمہ سکون

Then there is no need of imposing "همزة الوصل" (Connecting HAMZAH)

You will come across with Situations in Four categories. باب تفعیل، باب مفاعلة، باب تفعل باب تفاعل

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(iv) : After removing Symbol of Imperfect
(علامتِ مضارع)

if first letter of imperfect is Silent (ساکن) (and this matter in all categories except Four categories which are described in Last Line of page no 611 تفاعل، تفعل، فاعل، فعل، افعل Those are included in Simple or increased triliteral.) Then connected Hamzah (همزۃ الوصل) is imposed in

باب افتعال باب انفعال
باب استفعال

and a کسرہ kasrah is imposed under this همزۃ الوصل However a

همزۃ القطع

Splitting or Separating Hamzah is imposed in the

باب افعال

and a فتحہ (FATAH) is imposed on it Please carefully note Those both Characteristics (خصوصیات) of Imparitive Verb of باب افعال

فعل امر حاضر باب افعال

(V) Same as in Simple triliteral ثلاثی مجرد all Laam Letters will be converted into Silent position (which means we imposed a JAZM ^ on it) in Increased Triliterals.

کلمہ لام مجزوم فی المضارع ابوابِ ثلاثی مزید فیہ

(by applying)

51:4.: We hope that above Method you can format imparitive verb from the categories of Increased triliterals.

But for your feasibility we are describing Two Examples So it may be Explained Transparently.

(I).: For Example look at one infinitive (مصدر) of باب تفعیل

تَعْلِیْم

its Imperfect Verb is "یُعَلِّمُ" and its second Person is "تُعَلِّمُ"

After removing its symbol of imperfect

عَلِّمْ remains, which 1st letter ع is vowelised متحرک (Mutaharrik), That's why No Need for imposing Hamzah in the beginning of the word, After it when we impose a JAZM on its Letter Laam "کلمہ لام"

Then its Last Letter م which is will be silent "ساکن" So you got First form of imperative Verb which is "عَلِّمْ"

So the Dual form "صیغہ تثنیہ" will be عَلِّمَا, Plural form Singular feminine عَلِّمِیْ.

عَلِّمُوْا and Plural Feminine عَلِّمْنَ

(!!) :- one infinitive of باب استفعال is اِسْتِفْعَال

its Imperfect is "يَسْتَغْفِرُ" and Second form is "يَسْتَغْفِرُ"

When we remove its symbol ~ imperfect (علامة مضارع) Then the word "يَسْتَغْفِرُ" remained

Because its First letter is Silent "ساكن" So A Hamzah will be imposed on it which will be همزة الوصل (Connected Hamzah) and Now this Hamzah Tul Wasal will be imposed by a Kasrah "كسرة" (Because this is not (باب افعال)) so now it became "إِسْتَغْفِرُ"

Then we make Jussive "مجزوم" imposing a Jazm on "لام فعل" Laam letter

So First form of imparative verb "إِسْتَغْفِرْ" is Formatted

and the remaining Forms ~~are~~ of Paradigm (تصريف) will be ~~formatted~~

اِسْتَغْفِرَا

اِسْتَغْفِرُوْا

اِسْتَغْفِرِيْ

اِسْتَغْفِرَا

اِسْتَغْفِرْنَ

↑ Formatting Method of

51:5 -: Imparative Verb of 3rd Person and 1st Person is very easy, because there is no need of

Removing removing Symbol of Imperfect
It is same matter in
Simple Triliteral as well in Increased
Trilateral. However a "ل"
A Laam where "لام ملسورہ"
a kasrah is imposed under it.
is imposed before Symbol of Imperfect
"علامت مضارع"
and Imperfect will be made Jussive
مجزوم (impose a Jazm on it)
For Example An Infintive "مصدر"
of باب افعال is
إِلْزَامٌ
its Imperfect is
يُلْزِمُ
Now first of all impose
a ل before it
Then it became لِيُلْزِمُ
Then we make Then the
Imperfect as Jussive (علامت جزم)
Letter of Laam
"م"
Means م will be Silent So the
Third Form
Verb → لِيُلْزِمْ of Imparative
came into Existence

So remaining Forms will be Formed as under

لِيُكَرِّمَا

لِيُكَرِّمُوْا

لِتُكَرِّمْ

لِتُكَرِّمَا

لِيُكَرِّمْنَ

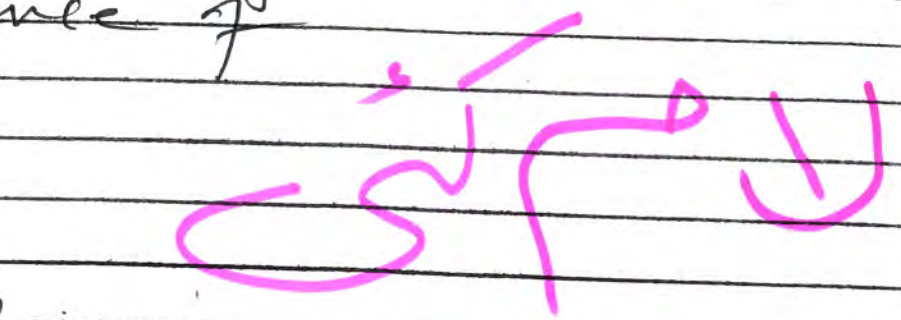
لِأُكَرِّمْ

لِنُكَرِّمْ

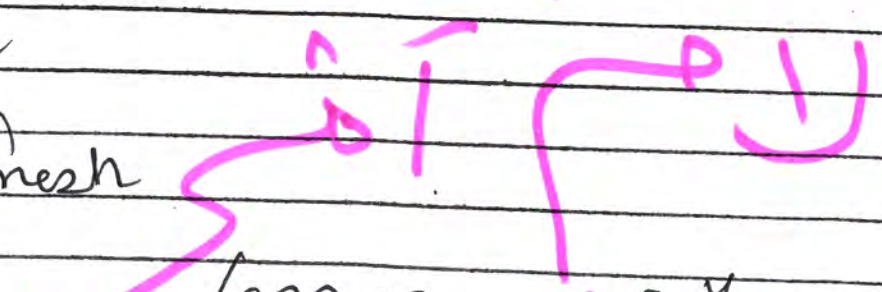
لِيُكَرِّمَا
لِيُكَرِّمُوْا
لِتُكَرِّمْ
لِتُكَرِّمَا
لِيُكَرِّمْنَ
لِأُكَرِّمْ
لِنُكَرِّمْ

We hope Now you are in Position to to format the 3rd Person and first form of all remaining categories.

51.6. It is important to remind the lesson of Simple triliteral in which you have learned the difference of



and



Just fresh this lesson in your mind, because this matter is applied in categories of increased triliteral

ابواب ثلاثی مزید فیہ

Because difference of those Laams are ~~Same as~~ discussed Same in Increased triliterals as in Simple triliterals

الواب ثلاثی مجرد

51:7.. To Method for formatting the Prohibitive Verb is comparatively easy, because Prohibitive Verb is formatted from all the forms of Imperfect in only one way and there is no difference of 2nd Person and 3rd Person, Prohibtive verb "فعل نہی" may be it is simple or Increased

Method of formatting of both is Same.

Which means without removing the Symbol of Imperfect, the word لا is added in begning of word (Imperfect) and made Imperfect a JUSSIVE مجزوم

for Example an Infinitive word of باب مفاعلة is مُجَاهَدَة its Imperfect is يُجَاهِدُ, if we impose لا before it then it became لَا يُجَاهِدُ Then made Imperfect Jussive مجزوم so its Laam letter مجزوم mean as Silent ساکن so لَا يُجَاهِدْ will be converted first form of Prohibitive Verb came into Existence

We hope you can formatt all remaining forms of Prohibitive Verb "فعل نہی"

51:8 You have already studied the difference between

لائے نفی

and

لائے نہی

in the Chapter of Simple trilitteral

NOW you have to Fresh this matter in your mind again, because This Special matter is also applied in the Categories of Increased Trilitteral

ابواب ثلاثی مزید فیہ

16-4-17

EXERCISE NO 50 A

تمرین نمبر 50۔ الف

Explain following matters of following underlined words and then translate Sentences in English.

(i) مادہ ROOT

(ii) باب Category

(iii) فعل → Verb

Past or Imperfect ماضی اَو مضارع

Active or Passive معروف اَو مجہول

Imparative or Prohibitive اَمر و نہی

(vi) صیغہ FORM

(vii) اعراب فعل مضارع وعلۃ

Declension of Imperfect and its cause

1. أَكْرِمُوا ضَيْفَهُمْ

2. أَكْرِمُوا ضَيْفَكُمْ

3. نَحْنُ نَجْتَهِدُ فِي دُرُوسِنَا

4. اِجْتَهِدُوا فِي دُرُوسِكُمْ

5. اِجْتَهِدُوا فِي دُرُوسِهِمْ

6. مَاذَا عَلَّمَ الْأُسْتَاذُ فِي الْمَدْرَسَةِ

7. مَاذَا يُعَلِّمُ الْأُسْتَاذُ فِي الْمَدْرَسَةِ

(8) مَاذَا تَعَلَّمَ زَيْدٌ فِي الْمَدْرَسَةِ

(9) مَاذَا تَعَلَّمُ فِي الْمَدْرَسَةِ

(10) أَنَا أَتَعَلَّمُ الْعَرَبِيَّ

(11) لَا أُقَاتِلُ

(12) لَا أُقَاتِلُ

(13) لَا تَتَفَاخَرُونَ

(14) لَا تَتَفَاخَرُوا

(15) وَاجْتَنِبُوا قَوْلَ الزُّورِ

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16 إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ

قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

17 وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً

مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ

(اللهم صل على حبيبك وسيدنا محمد وآله وسلم بعدد كل معلوم لك)

18 يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ

وَالْمُنَافِقِينَ.

Memorise Meaning of following Words

اِجْتَهَدَ Trying with Provision

اِجْتَنَبَ To Avoid

نَزَّلَ To reveal

زُورٌ Lie

قَاتَلَ Killing each other

أَسْلَمَ - To obey

أَنْبَتَ - To Plant or to germinate

17-4-17

INCREASED TRILITERALS

:- PASSIVE VOICE -:

PART - 6

ثلاثی مزید فیہ
فعل مجہول
جز سادس

52-. Now you have to Learn the formation of Forms of passive verbs from Increased triliterals. Now you have also known that Passive Verb is present in Past Verb as in the Imperfect Verb. However Imparative Verb, Prohibitive Verb and Emphasized Verb with Emphatic Laam and Emphatic double NOON is also

فعل مؤکد بلام تاکید و نون ثقلیہ

is also passive verb. because those Imperfect Verb are formatted from passive verb.. That's why in this Lesson we shall discuss only

Past Passive verb, and Imperfect passive verb

52:2.. You have already Learned in Simple Triliteral that There will be Three measures اوزان of Past Indifinit verb

فَعَلَ فَعِلَ فَعُلَ

But There is only one measure of passive verb فُعِلَ

Save as there may be Three measures of Imperfect Active Verb يَفْعَلُ - يَفْعِلُ - يَفْعُلُ

But There is only one measure of Imperfect passive verbs means يُفْعَلُ

From this way we found a basic rule of Past Passive verb and Imperfect passive verb. This rule we have to observe This rule in usage

7

of Past Passive verb and Imperfect Passive Verb of Increased Triliteral

52:3 Please put you attention in This matter that we know from the measure فُعِلَ of Simple Triliteral of past Passive Verb that its Last part is عِلَ which mean the Letter ع is voweled as KASRAH

فَتحة ع كسرة

and Letter Laam فَتحة ل is always MAFTOOH in the fivst form of past Verb. You have to note this point which is that Letter ع of past Passive of Increased triliteral is also always مكسور (means a kasrah will be imposed under ع فعل) However the Letter Laam of its First Form is always مفتوح which means There will be a FATAH is imposed on Letter Laam ل فعل

52:4 Second matter is to be noted which is that before this Last عِلَ in Simple triliteral, There is only one letter which is ف كلمة

Which is مضموم و ف ، ع ، ل in فعل . Now from thes a rule is derived that that all the letters which are Existed before the Last of passive Verb of Past may be there are orignal (اصلی کلمہ ف ع ل) or Extng for Example (کلمہ زائدہ) for Example (ن ، ت ، س), all those Letters Vowels will be change to ضمہ (DHAMMAH)

However Two matters are Carefully considered

(i) Where there is Symbol of Silent (جزم ۸) is Existed instead of a Vowel (زبر or زیر or پیش) This Symbol of Silent will be Exusted as it is, This will never be changed into ضمہ

(ii) Second is that where after imposing Dhammah the next الف (which will you See in باب مفاعلہ and in the past form of باب تفاعل) So Now

because فُ Can't be read
so that This Aliph الف will be
Changed into the ... (vaawo) وا
(vaawo) و ... Letter, which is
most compatible with the
(Dhammah) Vowel before it, which means in
to 'و' so instead of
"فُ" "فُو"
(vaawo) و
to be written فُو is
well read
فُ To فُو
most sensible and Practical
الف is changed into
'و'

The main purpose is that فُ cant be
read so الف is changed into و (vaawo)
so it can easily be written, read and
understood Arabic Experts decided
and Explained in this manner) So we have
to follow, what looks most Sensible

30-04-17

52:5 Now you have to Consider according to rules described Previously

(i) From اُفْعُل the measure of Past Passive اُفْعِل

For Example From أَكْرِم to أُكْرِم

(ii) From فَعَّل the measure of Past Passive فُعِّل

For Example From عَلَّم to عُلِّم

(iii) From فَاعَل The measure of Past Passive فُوعِل

For Example From قَاتَل (NOTE-1) to قُوتِل

(iv) From تَفَعَّل the measure of Past Passive تُفُعِّل

For Example تَقَبَّل to تُقُبِّل

30-4-17

اليوم عشرين سنة الانتهاء في انجلترا

v From تَفَاعَلَ the measure of Past Passive is تُفُوْعِلَ

For Example from تَقَاقَبَ to تُقُوْقِبَ (NOTE-1)

vi From اِفْتَعَلَ the measure of Past Passive is اُفْتُعِلَ

for Example from اِمْتَحَنَ to اُمْتُحِنَ

vii From اِنْفَعَلَ the measure of Past Passive is اُنْفُعِلَ (NOTE-2)

(Please note this Verb is not used)

viii From اِسْتَفْعَلَ the measure of Past Passive is اُسْتُفْعِلَ

for Example from اِسْتَخْلَصَ to اُسْتُخْلِصَ

NOTE_1 Please note in case of باب تفاعل and باب مفاعلہ for the formations of Past Passive (ماضی مجہول) There was a ضمہ (DHAMMAH) Existed before the الف in Past Form صیغۂ ماضی Thats why this الف was changed into "و" As described in the detail on Page No. 630.

NOTE: Please keep in mind This matter ~~that~~ about that Like the Category (باب) of باب انفعال Simple Trilateral گرُہ م The verb of باب انفعال is always لازم (INTRANSITIVE VERB)

Thats why Passive verb (فعل مجہول) is not used from باب افعال

However for a very very special Requirement few words are formatted from باب افعال

This case will be discussed in a future Chapter of

أَسْمَاءِ مُشْتَقَّة

(DERIVATIVE NOUNS)

52:6 -: You have already Studied the ~~fo~~ method of ~~formation~~ of

مضارع مجہول

(Imperfect Passive Verb)

That, There will be only measure (وزن)
(in ~~simple~~ Triliteral ثلاثی مجرد)

which is يُفْعَلُ From this found we found the Rule for the formation of foundation Principle or foundation Technique or method of ~~formation of~~ Imperfect Passive of Increased Triliteral

قاعدہ مضارع مجہول ثلاثی مزید فیہ

which is 3 basic points to Remember

(i) The Last Part of مضارع مجہول will always be يُعَانُ which mean the Letter ع is as (مَضْمُوم) which mean There will be a Fatah on it and in the first form Imperfect Ellies Letter Laam ل is always مَضْمُوم

Please compare it with the last part of past Passive عُلِمَ "" ماضی مجہول

and Yemember the difference

(ii) Second Point is that the Symbol of Imperfect علامت مضارع of Imperfect Passive is always مضموم means a Dhammah on it. However in Simple and in Increased active (مجرد) مزید فیہ معروف Symbol of Imperfect is always مفتوح mean a Fatha of it Except

باب افعال

باب تفعیل

باب مفاعلہ

in those Catagories in the Imperfect Passive مضارع مجہول

The Symbol of Imperfect is also مضموم But however Symbol of Imperfect in Imperfect Passive مضارع مجہول is always which mean (مضموم) There is a Dhammah on Symbol of Imperfect.

(iii) Third matter is that all letters which are existed between Symbol of imperfect and last Part عَلُ in those letters (حروف) which are Silent ساکن in Active verb (فعل معروف)

Those will also be Silent ساکن in Passive verb (فعل مجہول)

and the letters which are voweled متحرک in Active voice, Those all Letters Vowel حرکت will change into فتحہ.

And if a letter hay already a فتحہ. Then This فتحہ will remain as it is.

52:7 - Now you have to consider that According to above rules

(i) From لَفْعَلُ the measure of Imperfect Passive لُفْعَلُ for Example from ضَرْبٌ to ضُرْبٌ

(ii) From يُفَعَّلُ the measure of Imperfect Pass: يُعَلَّمُ

From Example From يُعَلِّمُ to يُعَلَّمُ

(iii) From يُفَاعَلُ measure of Imp: Pass: is يُقَاتَلُ

for Example From يُقَاتِلُ to يُقَاتَلُ

(vi) From يُتَفَعَّلُ the measure of Imp: Pass: يُتَقَبَّلُ

for Example From يَتَقَبَّلُ to يُتَقَبَّلُ

(vii) From يَتَفَاعَلُ measure of Imp. Pass: يُتَفَاخَرُ

For Example يَتَفَاخَرُ to يُتَفَاخَرُ

(viii) From يَفْتَعِلُ measure of Imp Pass: يُمْتَحَنُ

for Example يَمْتَحِنُ to يُمْتَحَنُ

(ix) from يَتَفَعَّلُ measure of Imp. Pass. is يُتَفَعَّلُ

:- NOT USED -:

(x) from يَسْتَفْعِلُ measure of Imp. Pass. is يُسْتَفْعَلُ

for Example يَسْتَمِعُ to يُسْتَمَعُ

EXERCISE NO. 51 "A"

تمرین نمبر 51 (جز الف)

from following Infinitives مصادر

Format the first form of its مضارع مجہول مضارع معروف

	Imperfect Active	Imperfective passive
①	اِسْتِغْفَارٌ	
②	اِجْتِهَادٌ	
③	تَذَكُّرٌ	

④ تَقْرِيب

⑤ مُجَاهَدَة

⑥ إِنْفَاق

⑦ إِغْتِسَال

⑧ تَعَاذُب

⑨ إِسْلَام

⑩ تَقَرَّب

(11) اِشتِحسَانٌ

(12) اِجتِنَابٌ

(13) تَنَزُّلٌ

(14) تَفَاخُرٌ

(15) تَعَلُّمٌ

EXERCISE NO 51-'B'

تمرین نمبر 51 حصہ 'ب'

from following Infinitives لے Leo
Complete the Paradigm of Imperfect Passive مضارع مجہول

① إِلْزَام

② تَحْذِيب

③ مُشَارَكَة

④ تَفَكُّر

⑤ تَعَاقُب

⑥ إِمْتِحَان

⑦ إِسْتِدْلَال

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

اَلصَّلٰوةُ وَالسَّلَامُ عَلٰى رَحْمَتٍ لِّلْعَالَمِيْنَ

Today 2nd Part of Book is finished
2nd was started on 25-12-2007 and
completed on 30-04-2017
First Part started on - 01-01-1999
and completed on 24-12-2007

Before starting 3rd Pant it is very important for Higher Level Students to Explain in Detail The all possible issues of ثلاثی مزید فیہ و ثلاثی مجرد
"APPENDIX" FOLLOWS SOON

اَسمآءِ مشتقہ

DERIVATIVE NOUNS

53:1 You have Learn in 2nd Part of this book (Notes), a basic technique relevant to root (مادہ) and measure (وزن) (of Arabic words), that how words are formatted based on different measures (وزن) from given root (مادہ)

Then you have Learned the methods of formation of following measures (اوزان) of 6 Chapters ابواب of Simple Triliteral (ثلاثی مجرد) and 8 (mostly used) chapters of Increased Triliteral (ثلاثی مزید فیہ) of following Tenses.

(active)

Past Indefinite Tense	فعل ماضی معروف
Past Passive (Indifinte) Tense	
Past Passive (Indefinite) Tense	فعل ماضی مجہول
Imperfect active Tense	فعل مضارع معروف
Imperfect Passive Tense	فعل مضارع مجہول
Imperative Tense	فعل امر
PROHIBITIVE TENSE	فعل نہی

*1 from derivative, my attention diverted towards Calculas in 1982, Engineering Mathematics differentiation and Integration.

53:2 These are 6 basic forms *1 of Verbs (افعال) which can be formalled from any Root (مادہ)

If you can understand the formations (گردان، تصریف) and Paradigms of these (6) Verbs Then it will help not only in to use the different forms *2 (صیغہ) of Verbs in Translation in Arabic and in conversation. But also it will help to recognise the different forms (صیغہ) (صیغہ) of verbs in Arabic Sentences. (عربی عبارات) and also to develop the ability of understanding of the meaning of these forms of Verb (صیغہ، افعال)

We shall gradually study more matters and discussions about the formation and structure (تشکیل، تکوین، بناء افعال) of Verbs.

But at the moment, we have

*1 Kinds or types

*2 6 verbs mean as the verbs described in Paragraph NO 53:1

to Learn the use the information about these Verbs (افعال), measure (اوزان) and root (مادہ) in the formations and Structure (تشکیل تکوین یا) of many Nouns (اسماء). It is very important to discuss many introductory issues. (matters) before discussion of relevant rules.

27-10-19

53:3 : No of words (Verbs or Nouns) (اسماء و افعال)

formatted from any root (مادہ) are not equal (for example (VERBS = 25 AND Nouns = 25). But it depends upon the usage of Native People (Arabic Community), Please note There are many accents of Arabic Language, depends upon the Geographical unit of Arab world. But we are discussing only QURANIC ARABIC and its Centre of attention is HIJAZ & BANU HASHIM TRIBE. Please many Times rules are ignored and we carefully check How Now native use this word or Phavase

Sometimes only a few words (Verbs, Nouns) are formatted or used from many roots, However Words (Verb and Nouns) formatted or used from many roots are increased in twenties. (Which means Too many words Verbs or Nouns are created or used)

An important point is that, formation of words of those usable words is of two types many words are formatted by a specific rule and methodology which I mean that those words can be formatted with a same Method, Means they can be formatted on a specified measure

(وزن مقررہ)

Those words are called

(مشتقات)

(MUSHTAQQAATS)

(DERIVATIVES)

another way of Explanation is that those words are derived from the Roots with a decided specified Rules

However There are many words which are not formalled by any Specified rule or Methodology But We have to Cheek, How the Native people, (Arabic People) have been used them, and those words are decided according to the patteven of Speaking Style of ~~Arabic~~ people,

those Words are called

(NON DERIVATIVE) جَامِد SOLID

OR

مَاخُوذ

53:4 :- ALL Verbs are مشتقات means derivatives, Because all Verbs are formatted ~~by~~ according to the Specified rules or we can say that "According to derivation or formation of Verbs ARABIC IS A MOST ORGANISED LANGUAGE WHICH IS BASED UPON SPECIFIED RULES AND REGULATIONS".

Thats why in the Derivatives of Arabic (Words based on Specified rules) Mostly all verbs are included. Those we have already studied and more verbs which will be studied in this Chapter Later.

02/11/2019

53:5.: But Nouns (اَسْمَاء) are not formatted similar to Verbs (افعال) (which means formation is in accordance with specific rules and regulations) FOUNDATION RULE IS THAT How Arabic People (HIJAZ) have used this Noun. Please note that Hundreds of Nouns are formatted without any specific rules and regulations. Just Copy the way of Arabic people Specially (HIJAZ Area) How they have used this word.

for example in those NON regular or IRregular (غیر منظم) Nouns (اَسْمَاء)

The name of a "Task" (عَمَل) is also included in the List of those IRREGULAR NOUNS which is called (مَصْدَر) (INFINITIVE)

(فعل ثلاثی مجرّد)

Simple triliteral verb of Arabic is not formatted by any specific rule or regulation for Example

(To beat) ضَرَبَ

(To go) ذَهَبَ

(To demand or to find) طَلَبَ

(To bless or forgive) غُفْرَانٌ

(To Cough) سُعَالٌ

(To sit) قُعُودٌ

(To disobey) فِسْقٌ

Those all are infinitives (مصادر) of

ضَرَبَ

طَلَبَ

غَفَرَ

سَمَلَ

قَعَدَ

فَسَقَ

Have you seen that, the measures ((وزن)) of all those verbs is فَعَلَ But measures (اوزان) of those infinitives are -

فَعْلٌ

فَعَالٌ

فَعَلٌ

فُعْلَانٌ

فُعَالٌ

فُعُوْلٌ

AND فِعْلٌ

Respectively

Please note that experts of Arabic Etymology (عُلَمَاءُ عِلْمِ الصَّرْف)

FORMATION OF INFINITIVE IS NOT BASED UPON SPECIFIC MEASURE

have carefully analyse all the infinitives of Simple triliteral verbs فعل ثلاثی مجرّد of Arabic language and found that the total Number of measures (اوزان) of all those infinitives are more than 40.

BUT ALL THOSE (40) ARE IRREGULAR (غیر منظم)

Which means We can't say that DEFINITELY ~~This Verb (this)~~ The infinitive (مصدر) is formatted (of This Verb) on the specific rule or regulations on that measure.. (وزن)

We can't Say that definitely the infinitive of this verb is formatted on the specific rule or regulations of that measure

FORMATION OF مصدر IS NOT BASED ON SPECIFIC وزن
infinitive measure

15/11/2019

53:6 Similar to infinitives (اسماء) unlimited names of Persons, Places and other things are not formatted in accordance with Specific rules or regulations for Example

Read from right

from مَلَكٌ to م ل ك (angel)

Meem, Laam, Kaaf

AND

مَلِكٌ (KING)

from ر ج ل TO رَجُلٌ (MAN)

AND

رِجْلٌ (LEG)

AND FROM ج م ل To جَمَالٌ (Beauty)

AND

جَمَلٌ (CAMEL)

Howeve all those irregular Nouns are related definitely with any possible root (مادہ) and their meaning are described under the Jurisdiction of the relevant root. But we cant find the role of a Specifir rule or regulation in formation of the Structure of these Nouns.

53:7 However few Nouns are of Such type, (that) which are formatted from all roots with a specific rule or regulation, which means a

Specific Meaningfull Noun formatted from a verb on a very specific or special Methodology

That Specific Meaningfull Noun can be made from all roots on that Specific/Special Methodology

for Example

اسم فاعل

Root ف ع ل

METHOD

كلمة ف

① Add an الف after Letter ف

ف + ا = فا

② add Letter ع كلمة ع

فا + ع = فاع

③ add Letter ل كلمة ل

فا + ع + ل = فاعل

فاعل means the Person who has done a Task
So the Specific rule or regulation is described as above

Now let we try to make other Words on the specific rule Described in page NO 662 only root is given

Root = ق ت ل

كلمة ف كلمة ع كلمة ل

① add an الف after letter ف

كلمة ف

ق + ا = قا

② add Letter ع كلمة ع

قا + ت

③ add Letter ل كلمة ع

قا + ت + ل = قاتل

قاتل (QAATIL) (KILLER)

قاتل is on the measure (وزن) of فاعل (SUBJECT)

طَالِبْ From Root ط ل ب To
(Wishev)

عَامِلْ From Root ع م ل To

عَالِمْ From Root ع ل م To
Scholar

كَافِرْ From Root ك ف ر To
(Disbeliever) Infidel

رَاجِزْ From Root ر ج ز To
A Poem reader [A Person who read Couplets (اشعار) at The time of war to encourge his army to fight bravely]

فَاسِقْ From Root ف س ق To
(Sinner)

فَاضِلْ From Root ف ض ل To
(Generous)

بَالِغْ From Root ب ل غ
(Adult)

Practice make a man Perfect
Exercise more & more Words

Those type of Nouns which can be formatted on a Specific rule or regulations or methodology are Called

DERIVATIVES

Derived from a Specific root on a Specific rule or regulations on the balance of Measure (وزن)

أسماء مشتقة

The meaning of مشتق

is Generated from Burst (شق)

Example is in Holy Quran

إذا السماء انشقت

22/11/2019

53:8 As we know that Total No:'s of basic and most used formations or structures of Verb is 6,

Past ماضی

Imperfect مضارع

Intransitive لازم

Transitive متعدی

Imperative امر

Prohibitive نہی

Same as the basic formation's of Derivative Nouns اسماء مشتقہ

are also 6

Active (Present) Participle اسم الفاعل

Passive (Past) Participle اسم المفعول

$E=mc^2$ Theory of Relativity طرف زمان - طرف مکان Einstein Equation

Time

Space

Container or Envelope	اسم الظرف
Adjective	اسم الصفة
ELative OR Pre-eminence	اسم التفضیل
Instrument	اسم آلہ
Many Scholars has described Two types of ظرف which means	
Time	ظرفِ زمان
Space	ظرفِ مکان
and counted the Total Number of Derivative Nouns as 7 But in reality ~~is~~ that despite the difference of meaning still ظرف مکان + ظرف زمان according to their formation and structure, they are Same.	

*1 Actually the meaning of ظرف in dictionary is Container or Envelope. which means. if a event or happen, So This event should be described with refevence of its happening [with The reference of Time & Space phenomena-]

Same as many enpents of Arabic Grammar include also

اسم مبالغة

(NOUN OF EXAGGERATION)

and counted Derivative Nouns as 8,

But However After Carefully Studeing it is clear that Noun of Exaggeration is a Kind of adjective

(اسم الفعل)

move over There is not any Specific rule or regulation of formation of Noun of Exaggeration Noun.

Thats why we have to describe above Six types, Kinds of

اسماء مشتقة.

Now we have to explain the specific rules and regulations of their formations and Structure, Which means rules of the Measures of Derivative Nouns

اوزانِ اسماء مشتقة

17/12/19
Manchester
AirPort
8:43

S4 : 1

669

:- ACTIVE PARTICIPLE

إسم الفاعل

The meaning of فاعل (FAAIL) is "a Person who is doing a task" So the meaning of اسم الفاعل (ism-ul-Faail) is "A Noun describing the meaning of a Person who is doing a task"

Please note for a research Student of Islam, it is very important to Learn many Languages same time. Most important is Arabic, Persian, URDU, Hebrew, Sanskrit, English and Turkish As we know a Large Collection of Islamic Knowledge is in URDU Language Just because of the Contributions of Scholars of India, in Islamic Studies, thats why. When and where a Chance of URDU Words involved I always tried to URDU Basic Concepts as well.

Let we discuss اسم الفاعل in URDU language.

In URDU the recognition or method of formation of اسم الفاعل is

that we extend word والا [Waala] after Infintive 'مصدر' of URDU Language

for Example.

Read Right

لکھنا سے لکھنے والا

[Likhnaa Se Likhnei - Wala]

which means [from Write to Writer]

لکھنا سے لکھنے والا

بیچنا سے بیچنے والا

[Baichnaa Se Baichene - Wala]

from Sell to Seller

Let we discuss English

In English Normally we Extend 'ER' after the first form of Verb then the meaning of اسم الفاعل is developed in New word as described above-

for Example:-

FROM READ TO READER

WRITE → WRITER

TEACH → TEACHER

In Arabic the method of formation of اسم الفاعل is not same in .

فعل ثلاثی مجرد Simple Triliteral Verb and

فعل ثلاثی مزید فیہ

Increased Triliteral Verb

Both have a different Method of formation of Active Participle. اسم الفاعل

54:2 .. The method of formation of اسم الفاعل from فعل ثلاثی مجرد

First of all you have to find the Root (مادہ) of first form (ماضی کا صیغہ اول) of Past tense of Simple Triliteral "فعل ثلاثی مجرد"

Then convent it into the Pattern or measure of (وزن) → فَاعِلٌ

This will be "اسم الفاعل" "Active Participle"

for Example

from, ضَرَبَ To ضَارِبٌ

طَلَبَ To طَالِبٌ

غَفَرَ To غَافِرٌ

عَمَلَ To عَامِلٌ

قَتَلَ To قَاتِلٌ

رَزَقَ رَازِقٌ

54:3

SYNTAX PARADIGM

"تصریف نحوی"

"نحوی گردان"

The syntax paradigm of "اسم الفاعل" is same as Common Noun

		رفع	نصب	جر
مذکر Masculine	واحد	فَاعِلٌ	فَاعِلاً	فَاعِلٍ
	تثنیہ	فَاعِلَانِ	فَاعِلَيْنِ	فَاعِلَيْنِ
	جمع	فَاعِلُوْنَ	فَاعِلِيْنَ	فَاعِلِيْنَ
مونث Feminine	واحد	فَاعِلَةٌ	فَاعِلَةً	فَاعِلَةٍ
	تثنیہ	فَاعِلَتَانِ	فَاعِلَتَيْنِ	فَاعِلَتَيْنِ
	جمع	فَاعِلَاتٌ	فَاعِلَاتٍ	فَاعِلَاتٍ

واحد → Singular
تثنیہ → Dual
جمع → Plural
رفع → Nominative case
نصب → Accusative case
جر → Genetive case

Please check Chapter No 1 of Book 1 for details of رفع، نصب، جر

Please note Sound masculine Plural (جمع مذکر سالم) *1 of every اسم الفاعل Active Panticaple is used as usual But there are few اسم الفاعل which are not used as only Sound Plulal جمع سالم But also used as جمع مکسر (BROKEN PLURAL)

for Example

From كَافِرُونَ to كَافِرٌ

كَفَرَةٌ، كُفَّارٌ، كَافِرُونَ To كَافِرٌ

طَلَبَةٌ، طُلَّابٌ، طَالِبُونَ To طَالِبٌ

There are many اسم الفاعل whose Broken Pluval جمع مکسر are also Non declineable. غیر منصرف

for example

*1 Please Check Chapter 3 of Book 1 for the Details of جمع مذکر سالم and جمع مکسر..

From جَاهِلٌ To جَاهِلُوْنَ + جُهَّالٌ

عَالِمٌ To عَالِمُوْنَ عُلَمَاءُ

Etc

S4: 4.: Please note this matter that all categories or chapters ابواب of اسم الفاعل و فعل ثلاثی مجرد is formatted on the pattern (وزن) of فَاعِلٌ as explained in the page NO 662 & 663.

But for the category of کرم باب (کَرُمَ) اسم الفاعل can not be formatted according the rule of page NO 662 & 663, Method of formation of اسم الفاعل from باب کَرُمَ is different which will be discussed later in Lesson of اسم الصفة (ADJECTIVE)

Istanbul
AirPort
17/12/2019

54:5 Transparently clear that on the وزن [Pattern or measure of فَاعِل، اسم الفاعل (Active Participle) can be formatted only and only from

(فعل ثلاثی مجرد)

(Simple tritivarial verb)
because the Root (جڑ) of first form (صیغہ اول) of Past Tense (فعل ماضی) is consisted on only 3 letters.

However There are few letters are added with first form (صیغہ اول) of Increased Trilitearal Verb

(فعل ثلاثی مزید فیہ)

few letters are added with letters of → ف ع ل

فَعَلَ

Thats why اسم الفاعل (active Pantriciple) cant be formatted on the Specific Patterent or measure (وزن) from Increased Trili-teral Ver (فعل ثلاثی مزید فیہ).

54:6 (صیغہ اوّل) First form of Imperfect Verb

(فعل مضارع) is used instead of first form (صیغہ اوّل) of Past verb (فعل ماضی) for formatting the (الفاعل اسم) (Active Panticiple) of categories of Increased Triliteral Verbs (ابواب فعل ثلاثی مزید فیہ)

And its method is as below.

I -: Remove Symbol of Imperfect (علامتِ مضارع) which is "ی" and impose a meem (میم) which is Voweled with Dhamma (مُ) (میم مضمومہ)

2 -: if there is فتحہ on the Letter of عین (عین کلمہ) [which will be in باب تفاعل + باب تفعّل.]

Then change it in to (کسرہ)

3-: impose a تنوین رفع (Nunation of Nominative) on the Letter of (کلمہ دوم)

Which will be changed in accordance with different Diacritical case (اعرابی حالت)

54:7 The Patteren or measure and one example of each (الفاظ) formatted from the categories of each Increased Triliteral Verbs are given as below (ابواب مزید فیہ)

(1) from مُفْعِلٌ is اسم الفاعل - لِفْعَلٌ for Example مُكْرِمٌ

A Person who is respecting Any body

Same As 679

2 from يُفَعِّلُ to اسم الفاعل is مُفَعِّلٌ

for Example

مُعَلِّمٌ

Teacher

3. from يُفَاعِلُ to اسم الفاعل is مُفَاعِلٌ

for Example

مُجَاهِدٌ

who is striving in the way of ALLAH سبحانہ وتعالیٰ

4 from يتفعّل to اسم الفاعل is مُتَفَعِّلٌ

for Example

مُتَفَكِّرٌ

Worried person

5 from مُتَفَاعِل is اسم الفاعل to يَتَفَاعَل

for Example

مُتَخَاصِم

A Quavrel Some Persom

6 from مُفْتَعِل is اسم الفاعل to يَفْتَعِل

for Example

مُمْتَحِن

Examiner

7 from مُنْفَعِل is اسم الفاعل to يَنْفَعِل

for Example

مُنْحَرِف

Apostate

8 from مُسْتَفْعِل is اسم الفاعل to يَسْتَفْعِل

for Example

مُسْتَغْفِر one be who beg for forgiveness

Please note in يَتَفَعَّل and يَتَفَاعَل (مضارع)

Letter عين is voweled with فتحه which will be changed into كسره at the time of formating اسم الفاعل

عين كلمه مفتوح changed into كلمه مكسور

8/3/2020

54:8 The Syntax Paradigm (تصریف نحوی) of active Participle (اسم الفاعل)

Which are formatted from Increased triteaved (ثلاثی مزید فیہ) will be formatted according to routine as described in above rule (54:7) and its Plural will always be Sound Plural جمع سالم.

The Syntax Paradigm of active Participle from category of افعال (باب افعال) is being written as a Sample (Guide) as below. You can try to write Syntax Paradigm from remaeng categories as a practice.

مُكْرِمٌ *

Syntax Paradigm

Genetive	Accusative	Nominative	Noun
مجرور	منصوب	مرفوع	اسم
مُكْرِمٍ	مُكْرِمًا	مُكْرِمٌ	Mas: Smg. مذكر واحد
مُكْرِمَيْنِ	مُكْرِمَيْنِ	مُكْرِمَانِ	Mas: Dual مذكر تثنية
مُكْرِمِينَ	مُكْرِمِينَ	مُكْرِمُونَ	Mas: Plyral مذكر جمع
مُكْرِمَةٍ	مُكْرِمَةً	مُكْرِمَةٌ	Fem: Sing. مونث واحد
مُكْرِمَتَيْنِ	مُكْرِمَتَيْنِ	مُكْرِمَتَانِ	Fem. Dyal مونث تثنية
مُكْرِمَاتٍ	مُكْرِمَاتٍ	مُكْرِمَاتٌ	Fem: Plurlan مونث جمع

Mas: → Masculine
Fem → Feminine
Sing → Singular

* A Person who respects some body

S4:8 This is very important that you have to cleanly understand the difference between.

الفاعل AND فاعل

Active participle Subject

Subject (فاعل) can only be found in the Verbal Sentence → (جملہ فعلیہ)

for Example

دَخَلَ الرَّجُلُ الْبَيْتَ

A man entered into the House.

Here word الرَّجُلُ (Man) is Subject That's why it is in Nominative case (حالت رفع). if The Word الرَّجُلُ is written which mean it is not written in a Sentence then we Can't determine it as a Subject When we are saying

سَارِقٌ (Theif) طَالِبٌ عَالِمٌ (Scholar, student

Then all those words are اسم الفاعل active participle
which means Those words have the meaning of a person who is doing the relevant Task. (سارق Theif a Person who is stealing

(Relevant Task) ↙

(متعلقہ)

But in a Sentence, active Panticiple (اسم الفاعل) can be ~~sw~~ used as Nominative, accusative or Genetive (according to Situation)

مرفوع، منصوب مجرور

for Example

ذَهَبَ عَالِمٌ "An Scholar Went"

Here word عَالِمٌ is active panticiple اسم الفاعل and used in the Sentence as a Subject (فاعل)

أَكْرَمْتُ عَالِمًا "I respected a Scholar"

In this Sentence word عَالِمًا is a active participle اسم الفاعل But used in the Sentence as مَفْعُول (OBJECT) That's why it is accusative منصوب

Same as كِتَابُ عَالِمٍ "Scholar's Book"

in this Sentence word عَالِمٍ is اسم الفاعل (Active Participle) But because it is Genetive مجرور Because it is possessed Noun (or Possesser) → مضاف اليه in the possessive compound (مركب اضافي)

Please note Page NO 686 is not Existed in the collection. After 685 → 687, ...

:- VOCABULARY -:

i ذُرِّيَّةٌ (Children) or (Descendants)

ii حَبِيبٌ (اِفعال) (To Like)

iii نَكِرَ ا (س) نكر *1
(To refuse)
or
(Acceptance of not recognising)

iv كُبْرٌ / كِبْرٌ (ن) *2
كِبْرٌ ا
تَفَعُّلٌ [Elevation of Grades]
↓ (Thinking Self Great)
اِستِفعَالٌ ا
↳ Demanding A Higher rank

*1 بابِ سَمِعَ يَسْمَعُ

*2 بابِ كَرُمَ يَكْرُمُ

V نَفَقَ (ن-س) (باب نَصَرَ يَنْصُرُ)

باب سَمِعَ يَسْمَعُ

نَفَقَ — نَفَقًا

نَفَّقَ — تَنْفِيقًا

(To be less or finish)

مفاعلة = (Behaving 2 ways)

with 2 faces

or

with 2 ways

Like a Tunnel,

Hypocrite is from نَفَقٌ

منافق (HYPOCRITE)

*3 باب نَصَرَ يَنْصُرُ

vi طَبَعَ (ف)* — طَبْعًا

Creating an image, or Stamping

vii فَلَحَ (ن)*3 — فَلْحًا

(افعال) — To Plough in the field

[Getting objective By overcoming all difficulties]

*1 باب فَتَحَ يَفْتَحُ

(viii) خُشِيَ ا (س) خَشِيَ

باب سَمِعَ يَسْمَعُ

To Be in Loss

To be misGuided.

To be ruined or Destroyed

EXERCISE NO:52(A)

Format the active Panticaple الفاعل from the (ابواب) Categories adjacent to the Roots (ف ع ل) And then Complete the Syntan Paradigm of each word.

Arabic ↓

تصریف نحوی

(نحوی تردان)

URDU ↑

1 نَصَرَ يَنْصُرُ (ن) غ ف ل

2 (افعال) س ل م

3 (تفعيل) ك ذ ب

4 (مفاعلة) ن ف ق

5 تَفَعُّل ك ب ر

:- EXERCISE 52 (B)

Complete following Tasks

Carefully read and understand the following verses of Holy Quran.

They

1) :- Recognise the active Participle (اسم الفاعل)

Then describe There 1 Root (ث ر ك)

2.: Category (باب)

3.: Form. (صیغہ)

(Details of Number & Gender)

2.: Cause and the (اعراب بالحرکۃ) (اعرابی حالت)
Diacritical condition
or
(Mood)

ہ "اسم الفاعل"

Which means what is Diacritical Condition of اسم الفاعل and what is Cause of this Diacritical Condition

Which mean is it Nominative (مرفوع، منصوب، مجرور)
Accusative
Genetive

3. Translate in English Correctly the Complete Verse

1 وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ

2 رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ
وَمِنْ ذُرِّيَّتِنَا اُمَّةً مُّسْلِمَةً لَّكَ

3 فَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
قُلُوْبُهُمْ مُّنْكِرَةٌ وَّهُمْ
مُّسْتَكْبِرُوْنَ

4 وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا
وَلَيَعْلَمَنَّ الْمُنٰفِقِيْنَ

5 كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ
قَلْبِ مُتَكَبِّرٍ جَبَّارٍ

6 اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ
الْمُفْلِحُوْنَ

7 وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ
لَكٰذِبُوْنَ

8 وَمَنْ يَّفْعَلْ ذٰلِكَ
فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ

Translate in Arabic

① Believers are Successful.

② Hypocrites are Liars.

③ Cruel People are Loosers.

④ ALLAH (سبحانہ وتعالیٰ) Does not Like Proud People.

⑤ They are ignorant of Hereafter.

بَلْ تُؤْثِرُونَ الْحَيٰوةَ الدُّنْيَا

وَالْاٰخِرَةُ خَيْرٌ وَّ اَبْقٰى

But you are Preferring This Purely Temporary Life and Hereafter is well better and FOREVER -:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ -

5/4/2020

اسم المفعول

(PASSIVE PAST PARTICIPLE)

55:1 This is a derivative Noun denoting an agent (فاعل) which is acted upon, or a Noun on which an action is being done. in English The Third form of Verb is used as

(اسم مشتق)

(اسم مفعول)

(ISM-E-MAFOOL)

VERB	1STFORM PRESENT	2NDFORM PAST	3rd FORM PAST PARTICIPLE
Go	Go	Went	GONE
Do	Do	DID	DONE
TEACH	TEACH	TAUGHT	TAUGHT
BE	BE	WAS	BEEN
COME	COME	CAME	COME
READ	READ	READ	READ
WRITE	WRITE	WROTE	WRITTEN
EAT	EAT	ATE	EATEN
DRINK	DRINK	DRANK	DRUNK
LEAVE	LEAVE	LEFT	LEFT

In Arabic "اسم المفعول" Passive Past Panticiple formalted for فعل ثلاثي مجرد Simple triteral verb on the Patterm (وزن) [Measure] of مَفْعُوْلٌ

For Example

from

ضَرَبَ To مَضْرُوْبٌ

He [He was beaten]

from قَتَلَ To مَقْتُوْلٌ

He murdered [He was murdered]

from كَتَبَ To مَكْتُوْبٌ

He wrote It was written

55:2 Paradigm of Passive Past Panticiple

تصريف اسم المفعول مع اعراب

Next Page

تعریف Conjugation IN PERSIAN AND URDU WORD گردان IS USED Arabic (تعریف)

PARADIGM OF (CONJUGATION) اسم المفعول

GENITIVE حالتِ جر	ACCUSATIVE حالتِ نصب	NOMINATIVE حالتِ رفع	FORM صیغہ	
مَفْعُوْلٍ	مَفْعُوْلًا	مَفْعُوْلٌ	Masculine Singular	مذکر واحد
مَفْعُوْلَيْنِ	مَفْعُوْلَيْنِ	مَفْعُوْلَانِ	Masculine Dual	مذکر تثنیہ
مَفْعُوْلِيْنَ	مَفْعُوْلِيْنَ	مَفْعُوْلُوْنَ	Masculine Plural	مذکر جمع
مَفْعُوْلَةٍ	مَفْعُوْلَةً	مَفْعُوْلَةٌ	Feminine Singular	مونث واحد
مَفْعُوْلَتَيْنِ	مَفْعُوْلَتَيْنِ	مَفْعُوْلَتَانِ	Feminine Dual	مونث تثنیہ
مَفْعُوْلَاتٍ	مَفْعُوْلَاتٍ	مَفْعُوْلَاتٌ	Feminine Plural	مونث جمع

55:3.. اسم مفعول is formatted for the categories of Increased Triliterals

(ابوابِ ثلاثی مزید فیہ)

from first form (صیغہ اوّل) of Passive Imperfect (مضارع مجہول)

according to method as below

1- Remove Sign of Imperfect علامت مضارع "ی" and impose a Meem with Dhammah میم مضموم.

2. Impose Nunation of Nominative (تنوینِ رفع) on the Letter of Laam حرفِ لام

3- ALL the Vowel Points including motionless Sign (حرکات وسکنات) of First Person (صیغہ اوّل) of Imperfect Passive (مجہول کے لیے) are being as they were (No change of vowel points of First Person (صیغہ اوّل))

for example

مُكْرَمٌ To يُكْرِمُ

He who taught To يُعَلِّمُ

He teaches
or
He will teach

مُعَلَّمٌ

He who taught

مُمْتَحَنٌ To يُمْتَحَنُ

He Tests
or
He will test

one he who was tested

55:4 - Another Method for formation of اسم الفاعل from Categories of increased triliteral verbs (ابواب فعل ثلاثی مزید فیہ) is that first format اسم الفاعل (Active Participle) which you have already Learned in the previous lesson. Now You have to Subsitude the Kasarah (کسرہ) of letter ع (عین) (Change) with FATAH (فتحہ)

for Example. مُكْرِمٌ To مُكْرَمٌ

FROM مُعَلِّمٌ TO مُعَلَّمٌ

FROM مُمْتَحِنٌ TO مُمْتَحَنٌ

55:5 The Syntax Paradigm or (Conjugation) (تصریف نحوی) of اسم المفعول is Same as اسم الفاعل and the difference is only that for the vowel point of Letter ع (عین کلمہ).

Please note that, Normally the Sound Plural (جمع سالم) is used for Masculine Plural (مذکر جمع) and Feminine Plural (Both) (جمع مونث) of Simple Triliteral and Increased Triliterals.

(فعل ثلاثی مزید فیہ، فعل ثلاثی مجرد)

55:6 Please also note this matter that اسم المفعول can only be formatted by TRANSITIVE VERB (فعل متعدی).

Past passive verb (فعل ماضی مجہول) and imperfect passive Verb (فعل مضارع مجہول) and Passive Past Participle (اسم المفعول) all Three can not be Formatted By INTRANSITIVE VERB (فعل لازم).

55:7 Please be carefull that in Arabic There are many verbs which are used for the Meaning of both (فعل لازم، فعل متعدی)

for example → رَفَعَ [ف]

This word has Two meanings

which means باب

1 TO BE ELEVATED (PASSIVE) [فَتَحَ يَفْتَحُ]

2. ELEVATING SOMETHING (ACTIVE)

Accordeng to 2nd meaning "Elevating Something" اسم الفاعل → رَافِعٌ

[one He who Elevate]

and اسم المفعول → مَرْفُوعٌ

[one he who was Elevated]

Both will be used But according to first meaning means "To be Elevated", only رَافِعٌ (one he who was elevated) اسم الفاعل Can be used. اسم المفعول Can not be used in any Circumstances.

12/04/20

(باب)
The Category of Simple triliteral كَرُمَ (فعل ثلاثی مجرد)
(باب)
and Category of increased triliteaval (فعل ثلاثی مزید فیہ) "اِنْفِعَال"
Categories (ابواب) That only "INTRANSITIVE Verb" (فعل لازم) are those
Thats why the Form (Persons) (صیغہ)
of اسم المفعول can not be formatted from those categories (ابواب).
فعل لازم and فعل متعدی means INTRANSITIVE and TRANSITIVE
Both verbs of Remaing Categories of Simple triliteral and increased Triliteral are used. Which can be recognised by their Meaning.
Please Revise the discussion of فعل لازم and فعل متعدی in the 2nd Part of those notes under the paragraph of 30 — 30:3
Thats why the اسم المفعول and فعل مجہول "فعل مجہول" Passive Verb can not be formatted from the INTRANSITIVE verbs (فعل لازم) of those Categories (ابواب)

[باب اِنْفِعَال + باب كَرُمَ]

55:٨ Please transparently understand the difference between

اسم المفعول AND مفعول

(Passive Past Panticiple) (OBJECT)

object(مفعول) can only be known in the Verbal Sentence (جملہ فعلیہ)

for Example

فَتَحَ الرَّجُلُ بَابًا

"A man opened the door"

in this Sentence word is object (مفعول) if Word بَابًا is used written Separately. Then it is neither Subject (فاعل) nor object(مفعول) and not it is Subject (مبتدا) as well not Predicate "خبر".

Note: Please Check the Part-1 under Paragraph: (9 To 9:9) where under the Discussion of (جملہ اسمیہ) NOMINAL (SENTENCE)

The detail discussion of (مبتدا) and خبر is give Revise it again for best understanding of Nominal Sentence.

But if the word مَفْتُوْحٌ is written, then it is a (اسم المفعول) which will be Nominative (مرفوع) accusative (منصوب) or Genitive (مجرور) according to the nature of its use in the sentense for example

اَلْبَابُ مَفْتُوْحٌ

(Door is opened)

Here مَفْتُوْحٌ is in Nominative (مرفوع) case because it is Predicate (خبر) of "اَلْبَابُ"

Same as لَيْسَ اَلْبَابُ مَفْتُوْحًا *

Door is 'not' open

and لَيْسَ اَلْبَابُ بِمَفْتُوْحٍ *

Door is not open...

Despite this (اسم المفعول) Passive Past Panticiple can be used as subject (فاعل) or object (مفعول) in a Sentence for Example

جَلَسَ اَلْمَظْلُوْمُ

(Victm Sat)

Here اَلْمَظْلُوْمُ is اسم المفعول But in this Sentence used as subject فاعل Thatswhy it is used in Nominative case حالتِ مرفوع (حالتِ مرفوع) [At this stage we have to just understand اسم المفعول can be in any case Nomnative, Accusative or Genitive]

* Please note meaning of both Sentences are Similar But in first sentence, Accusative case and 2nd, is Genitive ترکیب نحوی is different, But can be introduced in advanced Level - It is more complicated, Beyond the Existing Level

Same as "نَصَرْتُ مَظْلُومًا" [I helped a victim]

Here مظلوم word is اسم المفعول as well but because it is used in sentence as object, thats why it is in accusative case.

55:9 So it is very important to understand the difference of

اسم الفاعل AND فاعل

As well

اسم المفعول AND مفعول

فاعل (Subject) is always in Nominative case مرفوع and مفعول is always in accusative case منصوب

However اسم الفاعل and اسم المفعول Can be used as Nominative, accusative or Genitive in the Sentence according to the circumstances and their usage. (in the Sentence)

:- VOCABULARY -:

① سَخِرَ (س) سُخْرِيَّة وَبِهِ

(To make a Joke of somebody)
OR
(Captured or overcome)

باب تفعيل

② كَوْكَبٌ (Stars) كَوَاكِبُ ④

Singular is كَوْكَبٌ

③ فَاكِهَةٌ (Fruits) فَوَاكِهُ

Singular is فَاكِهَةٌ

④ قَالَ - (He said)

⑤ نَزَلَ (س) نُزُولٌ (Revealing)
OR
To Reveal افعال + تفعيل

⑥ بَعَثَ - (ف) بَعْثًا

To send, Elevate, Raise, giving life after death.

(7) مَكْذُوْبٌ Already lied or a Liar

(8) نَظَرَ (ن - س) نَظْرًا ، To See
Putting attention, be attentive
allowing a short time [Respite]

* باب افعال :

(9) أَرْسَلَ (س) إِرْسَالًا (a less speed)
Send with a message. افعال -
To release....

(10) حَضَرَ - (ن - س) حُضُوْرًا
Be Present, or Present something
offer Some thing. (افعال + تفعيل)

(11) خَرَجَ (ن) To come out
إِخْرَاجٌ - To give Something
To Push something out.

(12) كَرَّمَ (افعال) Respect Somebody

(13) ثَمَرَاتٌ - ثِمَارٌ Fruits
Singular is ثَمَرَةٌ

14 To write (ن) - رَقَمَ

15 Be witness (س) شَهِدَ
INSpect something

16 Be near (ك) قَرُبَ

Give respect to somebody باب تفعيل

EXERCISE NO.53(A)

تمرين رقم ٥٣ (الف)

format the اسم المفعول from the categories (ابواب) given in brackets beside the roots (مادّہ), As below. After formatting the (اسم المفعول), Then Conjugate it

تصريفِ نحوی

[It is also called Syntax Paradigm]

① ک ذ ب (ض)

(باب) ضَرَبَ يَضْرِبُ

② ر س ل - (افعال)

③ ن ز ل - (تفعیل)

④ ن ص ر - (افتعال)

EXERCISE NO 53 'B'

رسم التمرین ۵۳ (ب)

From following Verses of Holy Quran

(i) Recognise اسم المفعول Then find its ROOT (مادہ)
CATEGORY (باب)
FORM صیغہ
[Gender & Number] [عدد و جنس]

① وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ

② يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ
رَّبِّكَ بِالْحَقِّ

③ قَالَ اَنْظِرْنِيْٓ اِلٰى يَوْمِ
يُبْعَثُوْنَ ۔ قَالَ اِنَّكَ مِنَ
الْمُنْظَرِيْنَ

④ ۔ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ

⑤ فَاُولٰٓئِكَ فِى الْعَذَابِ مُحْضَرُوْنَ

⑥ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ

⑦ اُولٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُوْمٌ
فَوَاكِهُ وَهُمْ مُّكْرَمُوْنَ

⑧ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَ
صَدَقَ الْمُرْسَلُوْنَ

وَمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ ۝٩

كِتٰبٌ مَّرْقُوْمٌ ۝١٠ يَّشْهَدُهُ

الْمُقَرَّبُوْنَ

TRANSLATE IN ARABIC

① Fruits and Nuts are Pure Livelihoods.

② Holy Prophets عليهم السلام are respected slaves of ALLAH be praised

③ Disbelievers and Hypocrites will be entered in to Painfull punishment.

④ They will never be freed from Hell.

⑤ ALLAH'S Promise is not false. [BE PRAISED]

⑥ Give me respite of one day.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

اَلصَّلٰوةُ وَ السَّلَامُ عَلٰى رَحْمَةٍ لِّلْعَالَمِيْنَ

اَللّٰهُمَّ صَلِّ عَلٰى جَنَابِكَ وَسَيِّدِنَا مُحَمَّدٍ وَّآلِهٖ وَبَارِكْ وَسَلِّمْ لِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

3-5-20

اسم ظرف

[NOUN OF PLACE & TIME]

56:1 :- The verbal [لغوی] meanng of ظرف is Vessel or a sack, means a basin, pot or a utensil, which is used for storage of anything. In Arabic Enevelope is also called ظرف. and its Plural is ظروف. which has also meaning of favourable and Non favourable circumstances. Please Note ظرف is related with

TIME AND SPACE PHENOMENA

نظریہ زمان و مکان

It is discussed in the very Speeial Branch of PHYSICS which is called

[RELATIVISTIC MECHANICS]

The Theory of Special relativity was introduced by Albert Einstein in his Thesis about "On the Electrodynamics of moving bodies" Famous equation

$$E = mc^2$$

نظریہ اضافیت

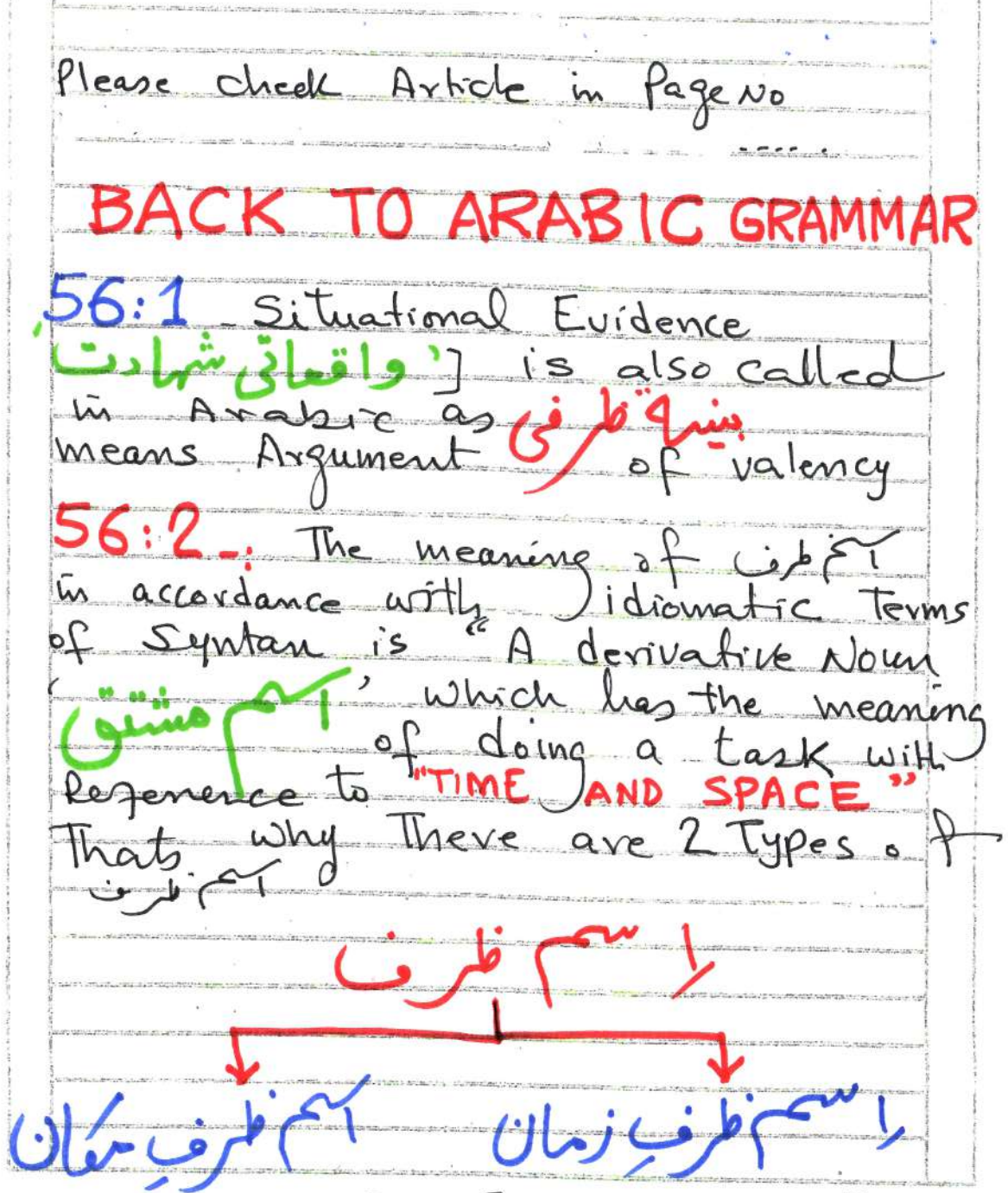
Please note Theory of relativity is also pointed in Holy Qur'an in different places as

Please check Article in Page No .....

BACK TO ARABIC GRAMMAR

56:1 Situational Evidence [واقعاتی شہادت] is also called in Arabic as بیئۃ ظرفی means Argument of valency

56:2 The meaning of آپ ظرف in accordance with idiomatic Terms of Syntax is "A derivative Noun 'اسم مشتق' which has the meaning of doing a task with Reference to "TIME AND SPACE" That's why There are 2 Types of اسم ظرف



[NOUN OF TIME] [NOUN OF TIME]

one is called ظرف زمان, which describes or shows Time & Tense (وقت، زمانہ) of the Task in which That task was being done.

Second one is called "ظرف مکان" Noun of place. Which is showing the place at which Task was being done.

IN A COURT DISCUSSION most important discussion will be Two POINT

1_ WHERE [Place] Event Happened

2.: WHEN [Time] what was time

3.: Circumstances and all other related factors will be discussed on the Secondry level.

NOTE.: But relevant to the formation means the patteren of the word of "اسم ظرف" There is no diffevence between both of them

METHOD OF FORMATION OF BOTH NOUNS ARE SAME

56:3 There is not a Speeific way of formatting the اسم ظرف in English Just we have to add the word about Place or time with the Sentence. for Example we can say that That Person "X,Y,Z" Was Killed at 8 o'clock (one way of describing) But in Arabic There is a Special Method of formatting Noun of Place & Time. Please Note Noun of Place & Time is also called in a Different (Reference) ADVERB OF PLACE & TIME will Explain in Last Pant of Lesson;

PLACE مَطْلَعُ الشَّمْسِ جِهَةُ الشَّرْقِ

The rising place of sun is in East

TIME مَطْلَعُ الشَّمْسِ يَتَعَجَّلُ صَيْفًا

The time of sunrise is early in Summer

Please note above both Sentences, آیم زمان و مکان is on the pattern of مَفْعَلٌ

PLACE مَوْلِدُ الرَّسُوْلِ مَكَّةُ الْمُكَرَّمَةُ

صلی اللہ تعالیٰ علیہ وآلہ وسلم

The birth place of Holy Prophet is Makkah

صلی اللہ تعالیٰ علیہ وآلہ وسلم

TIME مَوْلِدُ الرَّسُوْلِ شَهْرُ رَبِيْعُ الْاَوَّلُ

صلی اللہ تعالیٰ علیہ وآلہ وسلم

The time of birth of the Holy Prophet is the month of Rabi-al-awwal

Please note this sentence the noun of Time is on the Pattern. وزن of مَفْعِلٌ

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ وَنَبِيِّنَا مُحَمَّدٍ وَّعَلٰى آلِهٖ وَبَارِكْ وَسَلِّمْ

يُعِيْدُ صَلَاتُهُمْ

PLACE مُسْتَحَلُّ الْمُسَافِرِيْنَ إِلَى الْمَدِيْنَةِ الْمُنَوَّرَةِ

The destination of the Travellers is Madinah-Tul-muwwarah.

TIME مُسْتَحَلُّ الْمُسَافِرِيْنَ يَوْمَ الْخَمِيْسِ

The time of Depanture of the Travellers is Thursday.

The above Noun of Place and Noun is on the Pattern of اسم المفعول

Please note in above Sentence Words مُسْتَحَلُّ & مُوْلِدُ, مُطْلِعُ are Nouns of Place and Time and Note 100% Same Words are used for Place and time

56:4 -. The are two Patterns are used for formatting the ظرف آ for Simple tritiveral فعل ثلاثی مجرد one is مَفْعَلٌ and مَفْعِلٌ

Imperfect Dhammatised with Letter 'ع' (مُضَارِع مَضْمُوْمُ الْعَيْن) which means from category and second one is, باب نَصَرَ يَنْصُرُ

Imperfect with fatahtised with Letter 'ع' مُضَارِع مَفْتُوْحُ الْعَيْن which means from category باب فَتَحَ يَفْتَحُ

The Noun of Place and time is Normally formatted on the pattern of مَفْعَلٌ for Example Word مَطْلَعٌ as explained on Page-715

How ever from Imperfect Kasrahtised with Letter 'ع' which Means. مُضَارِع مَكْسُوْرُ الْعَيْن from category (باب ضَرَبَ يَضْرِبُ) آ ظرف will be formatted on the وزن of مَفْعِلٌ

56:5.. Please note There are nearly 10 words are, which are used from "Imperfect Dhammatised from Letter ع

"مضارع مضموم العين"

which are used on the Pattern "وزن" of "مَفْعِل", instead of "مَفْعِل"

for enample:-

from غَرَبَ يَغْرُبُ

To مَغْرِبٌ

instead of مَغْرُبٌ

Same as instead of مَشْرِقٌ

مَشْرُقٌ

as well instead of مَسْجِدٌ

مَسْجَدٌ However there is correct on the Pattern "وزن" of "مَفْعَل" which means we can say مَغْرَبٌ and مَسْجَدٌ. However Eloquent فصيح and fine language is to Pronounce جيد

مَشْرَبٌ and مَسْجِدٌ

56:6 If a Task is Practised in a place excessively, then its Noun of Place اسم ظرف is formatted on the Pattern وزن of مَفْعَلَةٌ

But, Please note This Pattern is only used for the Noun of place اسم ظرف مكان For example

مَطْبَعَةٌ (Printing Press)

مَدْرَسَةٌ (School)

etc.

56:7 اسم ظرف may be on the Pattern of مَفْعَلٌ or مَفْعِلٌ or مَفْعَلَةٌ In every Situation its plural must be broken plural "جمع مكسر" which is must be on the Pattern of مَفَاعِلُ

(Plural of 3 Patterns is → (this) The Pattern of broken Plural is always

اسم غير منصرف (SEMI DECLINABLE)

56:8 There is not a specific rule for formatting اسم ظرف from فعل ثلاثی مزید فیہ "Increased triliteral verb"

However the اسم المفعول which is formatted from (فعل ثلاثی مزید فیہ) is used as (اسم ظرف), thats why the meaning of مُمْتَحَنٌ is also "one he was tested" and it has also the meaning of "THE PLACE OR TIME OF TEST"

The Decision of Those types of words That is it is اسم المفعول OR [اسم ظرف] Ca can only be decided by carefully Checking the Reference to Content of the Sentence, (or Paragraph) [سیاق وسباقِ متن]

56:9 The structure [Formation] of اسم ظرف from باب افعال and فعل ثلاثی مجرد Simple Triliteral Verb looks similar and the difference is only the ضمہ and فتحہ (FATAH) of Letter میم

For Example مُخْرَج is from Simple Triliteral (فعل ثلاثی مجرد)

Its meaning the "PLACE OF EXODUS"

However مُخْرَج is from باب افعال and its meaning is "THE PLACE FROM WHERE SOMEBODY KIKE KICKED OUT"

Same as مُدْخَل its meaning is "THE PLACE OF ENTERING OF SOMETHING"

and the word مُدْخَل means "THE PLACE F WHERE SOMETHING is INSERTED"

Please clearly understand this Diffevence (This is a very important Point in the discussion of اسم ظرف). Please stick this important Point in your Mind.

BEST EXAMPLE IS IN Holy QURAN (SOORAH-E-BANI ISRAEL - AYAT-80)

وَقُل رَّبِّ اَدْخِلْنِیْ

مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِیْ

مُخْرَجَ صِدْقٍ وَّاجْعَلْ

لِّیْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِیْرًا

"AND PRAY MY LORD ADMIT ME WITH THE TRUTH AND TAKE ME OUT WITH THE TRUTH AND GIVE ME FROM YOURSELF A HELPFUL DOMINANCE"

اَللّٰهُمَّ صَلِّ عَلٰى حَبِیْبِكَ

وَسَیِّدِنَا مُحَمَّدٍ وَّاٰلِهٖ وَبَارِكْ

وَسَلِّمْ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

56:10 You have already studied that all verbs structured from باب افعال are always INTRANSITIVE VERB فعلِ لازم
That's why passive ↳ فعل مجہول Verb and Passive Past participle ↳ اسم المفعول can not be formatted or structured from those verbs (i.e Verbs from باب افعال because those verbs are افعالِ لازم)

But from this category (i.e باب افعال) اسم المفعول is used for Producing the meaning of اسم ظرف

For Example the meaning of "اُنْحُرِفُ" is diverting or Turning whose اسم المفعول is "مُنْحَرَف" which means PLACE OR TIME OF DIVERTING" But we can not use it as اسم المفعول.

Please carefully note that when we use اسم المفعول as a اسم ظرف formatted from the categories "ابواب" of Increased triliteral verbs "فعل ثلاثی مزید فیه". Then its plural is formatted as a sound feminine "جمع مونث سالم"

For Example

from مُنْحَرَف، مُنْحَرِفَات، To

and from مُحَاسَب، مُحَاسِبَات، To

Similar other Words can be formatted

56:11 It is a very important point to understand that "The Sence of "doing a Task" or "Task to be done" is definitely included with the idea of Time and Place of doing the Task in "اسم ظرف" (Noun of Place & Time)

But there are few words of Such type which has the imagination or idea of place and time but There is no Sence of doing a Task or Task to be done.

for Example

لَيْلَةٌ , عِنْدَ

خَلْفَ , يَوْمٌ , شَهْرٌ

مَسَاءٌ , ظُهْرٌ , أَمَامَ

لَحْظَةٌ , غَدًا , أَمْسِ

شِتَاءٌ , صَيْفًا , سَنَتَيْنِ

بَعْدَ , قَبْلَ

مَعَ , تَحْتَ , فَوْقَ

مِيلٌ , ذَاتَ , بَيْنَ

شِمَالًا , يَمِينًا

All words given in Page No 725 all those words, There is a Sence of Place and time, But There is no Sence of doing a Task or task to be done.

all those words are not called اسم ظرف But called only ظرف and its Plural is called ظروف, in English those are called

ADVERB OF TIME & PLACE

They are normally used as 'مضاف' (POSSESSED)

and When those words are used in the Sence of مفہوم ظرف

Then are they used in the accusative case (حالت نصب). However اسم ظرف Can be used in Nominative, accusative or Genitive case (حالتِ رفع، حالت نصب، حالت جر) depend upon the Nature of their usage (استعمال) in the Sentenles

This is the explaination of Adverb of Place and time, Pointed in page. No 714, Para-NO: 56:3

EXAMPLES OF ADVERBS ظروف

ظروف مکان و زمان

few Examples are as under

"جَلَسْتُ عِنْدَ الْمُدِيرِ سَاعَةً

I sat near the Principle for an hour

رَجَعَ الْحَاجُّ مِنْ مَكَّةَ لَيْلَةَ الْخَمِيسِ

The Pilgrim returned from MAKKAH on a Thursday night

قَامَ الْمُصَلُّونَ خَلْفَ الْإِمَامِ

The praying men stood behend The Imam

جَلَسَ التَّلَامِيذُ أَمَامَ الْأُسْتَاذِ

The Students sat in front of teacher

رَأَيْتُ عُشَّ الْغُرَابِ فَوْقَ الشَّجَرَةِ

I saw a Crow's nest on a tree

قَامَ زَيْدٌ بَيْنَ خَالِدٍ وَ عَلِيٍّ

Zaid Stood between Khalid & ALI

جَلَسْتُ مَعَ صَدِيقِي لَحْظَةً

I sat with my freind for a moment

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VOCABULARY

مُفْرَدات

1. رَجَعَ (ض)* Return from a place, or going back

2. يَا أَيُّهَا الَّذِينَ آمَنُوا O People who believers or O Believers (Muslims)

3. آيَة (Sign)

4. إِذَا When

5. قِيلَ It is to be said or It will be said

6. لَكُمْ for you [Masculine Plural]

7. (ض)(ن) رَجَعَ , 8. رَجَّعَ To Circulate or Receiving anything completely on the pattern of (مُفَاعَلَة) "مُحَاصَرَة"

ض is code for بَابُ ضَرَبَ يَضْرِبُ

'ن' is code for بَابُ نَصَرَ يَنْصُرُ

(8) رَصْدًا, رَصَدَ (ن)

Waiting, or Aiming for "Hunt"

(A Hunter planning for the Hunt. & (waiting)

(9) سَكَنَ (ن) سَكُوْنًا

Staying, without motion Resting

(10) يَا وَيْلَنَا *1

O Woe to us

قَالُوْا يٰوَيْلَنَا مَنْ بَعَثَنَا *1

مِنْ مَّرْقَدِنَا (سورہ یٰسٓ 52)

They shall say O woe to us Who has raised us up from our Sleeping-place....

*1 Word in pronounciation is same but different in Writing Styles, in Arabic This is a normal Practice.

(11) شَرَابٌ - (Any drinking liquid)

ض is code for باب ضَرَبَ يَضْرِبُ

ن is code for باب نَصَرَ يَنْصُرُ

ف is code for باب فَتَحَ يَفْتَحُ

س is code for سَمِعَ يَسْمَعُ

ح is code for باب حَسِبَ يَحْسِبُ

12 نَمْلٌ (Ants) نَمْلَةٌ (one ant)

13 (ن) رَقَدَ (رَقْدًا) (Sleeping), Another meaning is (To be Careless)

14 رَكَفَنَا . رَكَفَ (ن)
رَكَضَنَا . رَكَضَ (ن)
Running very fast Another meaning is To flee or hitting the ground -

15 (ن) بَرَدَ - بَرْدًا - (Cooled) or Trying to Cool

16 سَبَأٌ (An area in YEMEN)

17 (ف) فَسَحَ فَسْحًا To make Spacious or giving a Place in a gathering

بابِ تَفْعِيل

ك is code for باب كَرَّمَ يُكَرِّمُ

18 (ب) بَرَّحَ [To leave / or To Deflate]

EXERCISE. NO. 54

رقم التمرین ۵۴

In following Quranic Ayaats

① Recognise اسم ظرف Then Tell Root and Category of those اسم ظرف

(باب، مادہ Root & Category)

② Tell the Diacritical case (اعراب حالۃ) and its cause

③ Write English Translations of complete Sentence

① قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ

② وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ

③ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّ اَخْرِجْنِيْ مُخْرَجَ صِدْقٍ -

④ وَاحْصُرُوْهُمْ وَاقْعُدُوْا لَهُمْ
كُلَّ مَرْصَدٍ ۔
⑤ اِلَى اللّٰهِ مَرْجِعُكُمْ
⑥ لَا اَبْرَحُ حَتّٰى اَبْلُغَ مَجْمَعَ
الْبَحْرَيْنِ ۔
⑦ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ
وَمَا بَيْنَهُمَا اِنْ كُنْتُمْ تَعْقِلُوْنَ
⑧ قَالَتْ نَمْلَةٌ يّٰاَيُّهَا النَّمْلُ
ادْخُلُوْا مَسٰكِنَكُمْ
⑧ لَقَدْ كَانَ لِسَبَاٍ فِيْ مَسْكَنِهِمْ
اٰيَةٌ
⑨ قَالُوْا يٰوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَّرْقَدِنَا
⑮ اِنَّ اِلٰهَكُمْ لَوَاحِدٌ رَبُّ السَّمٰوٰتِ وَ
الْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ

(11) اُرْكُضْ بِرِجْلِكَ هٰذَا
مُغْتَسَلٌ بَارِدٌ وَّشَرَابٌ

(12) يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا قِيْلَ
لَكُمْ تَفَسَّحُوْا فِي الْمَجَالِسِ
فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ

(13) سَلٰمٌ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ

TRANSLATE IN ARABIC

① Run very fast, Do not sleep

② All people drank cold Water from Their drinking Place

* Ants Living Places are also Called as nests

③ Ants were entered in their Colonies

④ Our Lord is Lord of east and west

⑤ Enemy has surrounded us and Sat on every ambush Place

⑥ We never Sleep after the time of dawn.

:- NOUN AS ADJECTIVE

(1) اسماء الصفة

57:1 - We have Studied in the Paragraph of 5:3 of 1St Part of Those notes (See Page 51-52). That there (are) two types of Common Noun. No 1 is called Proper name (اسم ذات) Which is name of Living or non Living gender (Things) for examples (HUMAN BEING) إنسان، حجر STONE، فرس Horse

Second one is called (NOUN AS ADJECTIVE) اسم صفت This is noun is showing a quality of the person, place or a thing, for example

(Easy) سهل، حسن (Handsome)

57:2 -: Some times Proper name (اسم ذات) is also called (اسم المعانی) (Meaning NOUNS) Because those are names of things felt by Senses (حواس), means Those are names of Sensitive Things for example

(MAN) رجل، ریح (AIR) بیت HOUSE

And Sometimes those are names of the things which can be understood by the intellect (عقل) insted of understood by Senses which clearly means intellectual Thing (Abstracts)

شُجَاعَةٌ بُخْلٌ

(BRAVERY) (STINGINESS)

Now you have note that

اسماء المعانی ہمارے ذات

Can not be used as Adjective (نعت) However they can be used as (موصوف) "Described" depends upon the requirements and circumstances.

57:3 It is very important for Students that the difference between

صفت + اسم المعانی

must be clear in their minds We can understand this difference by two words

TO BE STINGY IS INFINITIVE (مصدر)

STINGINESS IS MEANING NOUN اسم المعانی

STINGY IS ADJECTIVE (صفت)

TO BE BRAVE IS INFINITIVE (مصدر)

BRAVERY IS MEANING NOUN اسم المعانی

BRAVE IS ADJECTIVE (صفت)

Thats why It is very important for students that at the time of finding the meaning of the words from the Dictionary or any other Place. You have to also note the difference of the meaning [that either this word is INFINITIVE, MEANING NOUN OR ADJective]

[مصدر، اسم المعانی، صفت]

and carefully consider this important issue at the time of using this word in the sentences! NOW you have to note that, Some times Adjectives (اسم صفت) are also used as the quality (صفت) of اسم ذات OR اسم المعانی [depends upon the requirements of use in the Sentence]

They (اسماء صفت) are also used as (مبتدا) [SUBJECT] or PREDICATE "خبر" in a Sentence which is without DESCRIBED (موصوف)

57:4 - There is not any Specific method for formation of اسم البعانی or اسم ذات Those are mostly اسم جامد (Solid Nouns) OR (Non derivative) Nouns we have to Learn, and memorise them by Listening from the native Language people (اهلِ لغة) (اهلِ عرب بالخصوص مجاز)

Against Solid Nouns, derivative Nouns/ (Adjective) are always (اسماءِ مشتق) (Derivative Nouns)

They have many patterens (اوزان) you have already studied that same patteren is decided for formation of اسم الفاعل (Active Panticiple) and اسم المفعول (Passive Past Participle) from فعل ثلاثی مجرد (Simple Triliteral Verb)

However a Sparate formation method is Specified for (فعل ثلاثی مزید فیه) (Increased Triliteral Verb)

However you have already Studied 3 Patterns for formation of (اسم ظرف) (NOUN OF PLACE & TIME) Now you have to note that there are many Patterns (اوزان) for (اسماء الصفة)

Thats Why we are using the Person of Plural (صيغة جمع)

(اسماءِ الصفة) instead of (اسم الصفة)

few Pattern's of (اسماء الصفة) are given as below
Please note this is not the Complete List of all Patterns of (اسماءِ الصفة)

	WORD	MEAN	PATTERN
	لفظ	معانی	وزن
①	صَعْبٌ	Difficult	فَعْلٌ
②	سَهْلٌ	Easy	فَعْلٌ
③	ضَخْمٌ	Heavy weight	فَعْلٌ
④	عَذْبٌ	Sweet (water)	فَعْلٌ

	WORD	MEAN	PATTERN
	لفظ	معانی	وزن
5	صِفْرٌ	Empty	فِعْلٌ
6	مِلْحٌ	Salty	فِعْلٌ
	[used Less]		
7	صُلْبٌ	Hard	فُعْلٌ
8	حُلْوٌ	Sweet	فُعْلٌ
9	مُرٌّ	Bitter	فُعْلٌ
10	حُرٌّ	Free	فُعْلٌ
11	حَسَنٌ	Good	فَعَلٌ
12	بَطَلٌ	Famous Man (used Less)	فَعَلٌ
13	شُجَاعٌ	Brave	فُعَالٌ
14	أُجَاجٌ	Alkaline (Less used)	فُعَالٌ
15	كُسْلَانُ	Lazy	فَعْلَانُ
16	غَضْبَانُ	Angry	فَعْلَانُ
17	ظَمْآنُ	Thirsty	فَعْلَانُ

	WORD لفظ	MEAN معانی	PATTERN وزن
(18)	كَبِيرٌ	Large	فَعِيلٌ
(19)	صَغِيرٌ	Small	فَعِيلٌ
(20)	بَخِيلٌ	Stingy	فَعِيلٌ
(21)	حَرِيصٌ	Greedy	فَعِيلٌ

غیر منصرف وزنا

SEMI DECLINE-ABLE PATTERNS

16/7/20

57:5 When we check above patterns We think that is there any specific rule, that an adjective of words from a specific category can be formatted from a specific pattern So please note That there is not any specific rule. Now you are correct in this case, that what is benefit of Learning and memorising those patterns. Actually the benefit of memorising those patterns is that whenever if any similar word come across with you. then you quickly recognise it from its pattern that this is pattern of صفت (ADJECTIVE). It is also very clear that with those patterns (اوزان). You can easily

understand then meaning and Sence (معنی و مفہوم) of those words.

The second benefit of recognising words from their pattern will be explained later in this Lesson.

إِنْشَاءَ اللّٰه

17/7/20

57:6.: Now you have to note this matter that (Active participle اسم الفاعل) and (اسم المفعول) Past (Passive also past participle) Can't be used as adjective (صفت) depends upon the requirements and circumstances (depends upon the usage of words in the Sentences) for example 'b' is رَجُلٌ ظَالِمٌ and is اسم الفاعل Adjective (صفت) of رَجُلٌ. Same as رَجُلٌ مَظْلُومٌ. This is the main cause That, in many Arabic Dictionaries and also in the books of Arabic Grammar, There are 5 TYPes of أسماء الصفة are described.

(Active Participle) إسم الفاعل

[Passive Past Panticiple] إسم المفعول

الصفة المشبهة (SIMILAR TO ADJECTIVE)

إسم التفضيل (NOUN OF PRE-EMINENCE)

إسم المبالغة (NOUN OF EXAGGERATION)

So we can say that Except

إسم الآلة AND إسم ظرف (NOUN OF INSTRUMENT) (NOUN OF PLACE & TIME)

all derivative Nouns Can be used as (أسماء مشتقة) (Adjective) (إسم صفت)

57:7 - The main purpose of this Lesson is to describe few things about

(الصفة المشبهة)

(SIMILAR TO ADJECTIVE)

Please understand first matter in this regards that, when we said only the word (الصفة) Then normally it is understood as

(الصفة المشبهة)

(Similar to Adjective)

Which is written in Persian and Urdu as

صفت مشبّہ

It should also be noted that the above described all (اوزان) patterns are actually Patterns of صفت مشبہ. However There are many other Patterns of صفت مشبہ are existed which will be described later: إن شاء الله -

57:8 - الصفة مشبهة

The Literary meaning of is that it is Such type of adjective صفت or an means adjective Noun اسم

WHICH IS SIMILIRISED (مشابہت)

It can be explained as under
It is called الصفة المشبهة because It is similar to (اسم الفاعل) in two matters.

No:1 - Both have the meaning and Sence (معنی، مفہوم) of صفت

No:2 - Both اسم الفاعل and صفت act as فعل, As Verb Nominated make (مرفوع) its subject فاعل and accusated (منصوب) make its object مفعول
Similar actions are done by (اسم الفاعل) and (الصفة المشبهة)

More matters will be discussed Later (انشاءاللہ) At the moment you have to understand clearly one matter.
IN Nent Paragraph - 57:9).

57:9 - First common matter ~~in~~ according to meaning in الفاعل and ~~and~~ معنى and is that both have the Sense of quality صفت.

But there is another difference according to meaning between them is existed. Which is very important to understand, Because understanding of this difference is very important for the ~~in~~ many places of Holy QURAN

UNDERSTANDING OF THIS DIFFERENCE IS VERY IMPORTANT TO UNDERSTAND (MANY PLACES) OF HOLY QURAN

فَهْمُ الْقُرْآن

MAIN OBJECTIVE OF THIS ALL EXCERCISE IS TO UNDERSTAND HOLY QURAN AND HADITH MUBARAKAH

مقصود حقیقی
فهم القرآن والحدیث مبارکه

Which is that there is a Sence of Temporarily Existing of a Quality in (اسم الفاعل) which is called in Arabic as (حدوث)

Which means that this quality is not existed in the "described" (موصوف) of اسم الفاعل Before (before this time), and this quality صفت came into existence only for a Prescribed time or we can say that this quality came back into اسم الفاعل After leaving the اسم الفاعل as we described above on existence on temporary basis حدث

for Example

(He was angry (Happy) - فَرِحٌ
But Now happy)

(He was friend خَصْمٌ
But now (OPPONENT)
opponent)

He was generous) Stingy بَخِيلٌ
But NOW he is stingy

He was Charitable (Greedy حَرِيصٌ
Person but now he is
Greedy) - SO QUALITY DEVELOPED TEMPORARILY AND THEN XX ITS OPPOSITE QUALITY APPEARED IN SAME PERSON

[حدوث]

opposite to that There is a Sence of permanetly, Continously and everlasting is Existed

مفهوم مستمر قيوم مستقل ودوام و خلود

in the الصفة المشبهة

(Similar to adjective)

For Example word

رَاحِمٌ

is اسم الفاعل

It means that Quality of mercy (رحمة) is devoloped in the Described (موصوف) at a Specific time and Practised only at that Specific time by him.

However "رَحِيمٌ"

is

الصفة المشبهة

(Similar to adjective)

Which means that Quality (صفة) of MERCY is existed in Described (موصوف) Since the stant of time , always , Continous Everlasting and will exist EverLast

من البداية الى النهاية

Thats why Translation of رحيم is that one He who is meraiful, always, all the times Everlasting, However generally the words of always, everlasting all the times are not written in English. But the People of under-Standing "اولوالباب" know that those above all words are always existed with the meaning of "رَحِيمٌ"

Same as the meaning of "اَلرَّجُلُ" is only "man" is Enough. and word "special" is not important to write in the Translation. But however it is understood as a special man,

The same difference is with "سَمِيعٌ" + "سَامِعٌ" [اسم الفاعل] [صفت المشبهة]

"عَلِيمٌ" + "عَلِيمٌ" [اسم الفاعل] [صفت المشبهة]

57:10 Please note this Point in this discussion that other

أسماء مشتقة

which mean

اسم الفاعل - اسم المفعول

اسم التفضيل

are not always used for only صفت But those used for other purposes for Example you have already seen in Paragraph 57:7 You have seen that

رَجُلٌ ظَالِمٌ

is Adjectival Compound (مركب التوصيفي)

and in this Compound ظَالِمٌ is adjective (صفت)

But if we say

اَلرَّجُلُ ظَالِمٌ

Now the Word ظَالِمٌ is used as خبر (PREDICATE)

However in صَرَبَتْ ظَالِمًا

the Same (اسم الفاعل) used as اسم المفعول

Except "THIS" other اسم اشارة

Whenever used as adjective

Then it is not important that the Sense.

this Quality lies is existed forever (صفة)

That's why it was decided to Categorise them in different groups and alloted Different names.

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:- NOUN AS ADJECTIVE (2)

اسماءِ الصفة (۲)

58:1 Now we have to explain few matters about the word formation and structure of صفت مشبہ (SIMILAR TO ADJECTIVE), But before this explaination, this matter need to be clear again in your mind that there is not any specific rule for the use of pattern (وزن) of صفت مشبہ which mean that patterns (اوزان) are not same for the every category باب of فعل ثلاثی مجرد (Simple Trifteral Verb) But صفت مشبہ is formatted from one category (باب) on a pattern (وزن) and for another category it is formatted on a different Pattern.

For Example

FROM خَصِمَ TO خَصِيمٌ AND خَصِمٌ

However, many times a صفت مشبہ of one Pattern is formatted for many Verbs افعال of diffirent categories. (ابواب)

From بَخَلَ To بَخِيلٌ

STININESS STINGY

From بَعُدَ To بَعِيدٌ

TO BE FAR FAR away

From حَرَصَ To حَرِيصٌ

Greed Greedy

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58:2. ; So the main purpose of above discussion is that the understanding of (الصفة المشبهة) depends upon the Listening from Arabic Native People Specially HIJAZ Province or The Arabic dictionary as compare to the specific rules.

However if you meditate (Keep in mind) following points Then you can easily understand (الصفة المشبهة)

Normally

1.: ① صفت مشبہ is used from the (افعال لازم) (INTRANSITIVE VERBS)

for فعل ثلاثی مجرد (SIMPLE TRILITERAL VERB)

However its (الصفة المشبهة), use from TRANSITIVE VERBS (افعال متعدی) and (فعل ثلاثی مزید فیہ) (Increased Triliteral Verb) is Least (Negligible)

2.: صفت مشبہ is formatted mostly from The Verbs of Categories (ابواب) of

(ک) كَرُمَ and سَمِحَ (س)

Because all Verbs from Category (باب) كَرُمَ and most Verbs from the Category (باب) of سَمِحَ are

(افعال لازم) (INTRANSITIVE VERBS)

However Please note that There is not any Specific Pattern (وزن مقررہ) for formatting the صفت مشبہ from those categories باب كَرُمَ، باب سَمِحَ (Except باب كَرُمَ)

3.: In Exceptional Circumstances صفت مشبہ is formatted on the Pattern (وزن) of فَعِيْلٌ from few Verbs (افعال) of other Categories (ابواب) as well. For Example from رَفَعَ To رَفِيْحٌ

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From - رَفَعَ To رَفِيعٌ

" قَتَلَ To قَتِيلٌ

However Examples of بَخِيلٌ and حَرِيصٌ are already discussed in details in above paragraphs

5- :The نَعِيمٌ formatted on the pattern of فَعِيلٌ is normally used as اسم الفاعل (Active Panticiple)

for Example

سَرِيعٌ (Very fast Person) حَرِيقٌ (Greedy)

However Sometime This Pattern (وزن) فَعِيلٌ صفت مشبهة, is also used as (Passive Past Panticiple اسم المفعول)

for Example .... (P- 755)

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قَتِيلٌ used as the meaning of (one who was killed)

and جَرِيحٌ (from the Root of جَرَحَ) (one who was injured)

58:3 Sometimes صفت مشبهة is formatted on the Patteron of (Active Panticiple) (اسم الفاعل)

But only for those verbs whom have the Sence مفهوم of Everlasting, Eternity and Permaence (خلود، قيام، مستقل، دوام، مستمر)

However in those cases, many times (الصفة المشبهة) is also formatted on the Pattern (وزن) of فَاعِلٌ from the category of كَرُمَ. For example-

From (Accompany) صَحِبَ To صَاحِبٌ (companion)

طَهُرَ (To be Pure) To طَاهِرٌ (Pure or HOLY)

58:4_: few qualities are temporary in that reference that those qualites will be ended Shortly, after those qualities possess-ed by Human beings But in other reference They have the Sence of Everlasting and Eternity as well. (قديم، دائم)

This is because those qualities possessed Human beings again and again in their life.

for Example HUNGER, THIRST ANGER, HAPPINESS

Mostly those Verbs are formatted from باب سَمِعَ

Normally one Pattern out of Two Patterns are used for formatting the صفت مشبهة of the verbs having this Type of meaning (دوام، قيوم، مستقل، مستمر)

(Still those qualities also remove for a Short time then again Possess human beings (i.e Hunger, Thirst, Anger & Happiness)

One Pattern (وزن) is فَعِلٌ

for Example

(Very happy) → فَرِحٌ & خَصِمٌ (Querrolsome)

Second pattern is فَعْلَانُ
Which is
غیر منصرف
(Semi Declinable)

The feminine of فَعْلَانُ is فَعْلَى, The plural of both Masculine and feminine is on pattern of فِعَالٌ and فَعَالَى

for Example

from صفت مشبه عَطْشَانُ Feminine is عَطْشَى and Plural of Masculine and feminine is عِطَاشٌ

	WORD صفت مشبه	FEMININE	PLURAL → of both
①	عَطْشَانُ عَطْشَ	عَطْشَى	عِطَاشٌ
②	غَضْبَانُ غَضِبَ	غَضْبَى	غِضَابٌ
③	سَكْرَانُ سَكِرَ	سَكْرَى	سِكَارٌ
④	كَسْلَانُ كَسِلَ	كَسْلَى	كُسَالَى

Please note Sometimes the Pattern of فَعْلَانُ is also used as مُقَرَّب (Declineable)
which means فَعْلَانُ
for Example → تَعْبَانٌ (Tired) + كَسْلَانٌ (Lazy)

In those cases there Feminine (مونث) is formatted by adding "ة" تاء مربوطة

for Example

تَعْبَانَةٌ (Tired woman)

زَعْلَانَةٌ (Angry woman)

كَسْلَانَةٌ (Lazy woman)

Moreover Solid plural "جمع سالم" is used for both Masculine and feminine

58:5.. Now You have to meditate that the Feminine of most patterns of جمع تكسير is formatting by only adding "ة", However Sometimes a common pattern is used for both Masculine and feminine Specially when "فَعِيل" is used as in the meaning of "مفعول". And Sometimes Separate patterns are also used, As you have seen above فَعْلَانُ، فَعْلَانَةٌ - Same as mostly Solid Plural جمع سالم is used, But Sometimes Broken Plural جمع مكسر is also used.

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VOCABULARY

"کلمات"

① سُکر (م) سُکرٌ (س)
(INTOXICATED)

② جَعَلَ (ف) جَعلًا
To (Create), (To set), (To Generate)
(To. Produce)

③ ضَعُفَ, ضُعفًا ضِعفًا
(To be Week)
from category of
(استفعال) [To increase / To double]

④ نَذَرَ (ض-ن) نَذرًا
(To vow) (To vow)
نَذَّرَ → (افعال)
(To be alert) (To make alert other Person)
(To Warn)

⑤ کَسِلَ (س) کَسَلًا
(To be Lazy)

⑥ أَسَفًا (س) أَسِفَ
(To be Sad) (feeling sorry)

⑦ ظَمَأً (س) ظَمِئَ
(very very thirsty)

⑧ خَصْمًا (ض) خَصَمَ
(TO QUARREL)

⑨ مَرَجًا (ن) مَرَجَ
(To LEAVE)

⑩ عَزْبًا (ض) عَزَبَ
[Not able to eat any thing due to very very Extreme thirst]

(ك) عَزَبًا (Water is to be mossy)

(ن) عُذُوبَةً
(Water is to be sweet and pleasant)

⑪ فُرُوتَةً (ن) فَرُتَ
[Water is to be sweet and able to Quenching thirst]

EXERCISE NO. 55

رقم التمرین ۵۵

Describe the "Marked" Holy Quran verses. (Below)

① Those are which type of (اسماء مشتقہ) Derivative Nouns

② what is Root
what is category
what is person (Number & Gender)

③ What is the pattern (وزن) of Singular Masculine person

④ What is the cause of Diacritical cause
and what is diacritical (اعرابی حالۃ) cause

⑤ Then translate in English

(Complete Verse of HOLY QURAN)

① لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ

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② إِنِّي جَاعِلٌ فِي الْأَرْضِ
خَلِيفَةً

③ وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ
مُسْتَضْعَفُونَ فِي الْأَرْضِ

④ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

⑤ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ
أَنْ يُذْكَرَ فِيهَا اسْمُهُ

⑥ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا
مُبَشِّرِينَ وَمُنْذِرِينَ.

⑦

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ
وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ

(8) فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِۦٓ
غَضْبَٰنَ أَسِفًا ۖ

(9) وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ
مِنۢ بَعْدِ ٱلْمَوْتِ

(10) بَلْ هُمْ قَوْمٌ خَصِمُونَ

(11) يَحْسَبُ ٱلْإِنسَٰنُ مَآءً

(12) خُلِقَ ٱلْإِنسَٰنُ مِن نُّطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ

(13) وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ
هَٰذَا عَذْبٌ فُرَاتٌ
وَهَٰذَا مِلْحٌ أُجَاجٌ

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NOUN AS ADJECTIVE (3)

اسم کا صفت (۳)

Now we have to introduce you a very special and important type of

الصفۃ المشبہۃ (Similar to Adjective)

The Verbs have the meaning of Colour, visibile defect or Costume (of Human beings or other Nouns) The اسم الصفۃ (Noun as adjective) formatted from these verbs are Perfect and Permanent (similar to adjective)

(صفت مشبہ)

Because There is meaning of Everlasting and Eternity is Existed in those Verbs.

(معانی دوام، خلود، ستمر، مستقل)

The pattern of أَفْعَلُ is Specified for this type of "صفت مشبہ"

For Example

(س) بَكِمَ → بَكَمًا (To be dumb)

Its Adjective is on the Patterno of أَفْعَلُ → أَبْكَمُ (Dumb)

خَفِيَ (س) خَفَىٌ / خَفُيَ → أَخْفَى

(To be green) (Green)

ON THE PATTERN OF أَفْعَلُ

59:2 - : Please those Types of verbs and specially the verbs have the meaning of visible defects or costumes

(عَيِبٌ ظَاهِرٌ وَزِيٌ)

are mostly belonged to the Category of سَمِحَ

(most)

However the Verbs showing the meaning of Colours are not belonged to the فعل ثلاثي مجرد

(Simple Triliteral Verb)

However there are 2 Separate Categories (ابواب) are reserved will be explained Later (انشاالله)

for Example

أَسْوَدُ (Black) أَحْمَرُ (Red) أَبْيَضُ (white)

Anyway, those verbs, whether they belong to any category (باب), There Adjective (صفت) is formatted on the pattern (وزن) of أَفْعَلُ

and the Syntax Paradigm تصريف نحوي

	Nominative	Objective	Possessive
Masculine Singular	أَفْعَلُ	أَفْعَلَ	أَفْعَلِ
Masculine Dual	أَفْعَلَانِ	أَفْعَلَيْنِ	أَفْعَلَيْنِ
Masculine Plural	أَفْعُلٌ	أَفْعُلًا	أَفْعُلٍ
Feminine Singular	فَعْلَاءُ	فَعْلَاءَ	فَعْلَاءِ
Feminine Dual	فَعْلَاوَانِ	فَعْلَاوَيْنِ	فَعْلَاوَيْنِ
Feminine Plural	فُعَلٌ	فُعَلًا	فُعَلٍ

59:3 :- We hope that you have noted the following points in the Syntax Paradigm described in Page No 766, that.

1 :- The Pattern (وزن) of Masculine Singular أَفْعَلُ and pattern of feminine Singular فَعْلَاءُ both are Semideclineable → غیر منصرف

2 :- The Pattern of Masculine Plural and feminie Plural is Same فُعَلٌ and this Pattern is Declineable "معرب"

3 :- همزہ is Changed into واؤ when we are formatting Dual تثنیہ from feminie Singular واحد مونث [مَفْعَلَاءُ]

59:4 - You must remembered that in the Paragraph No. 3:3 & 3:4 (Pages No 26 To 28)
A Sign "الفِ ممدودہ"
[ALAPH-E-MAMDOODAH]
Was discussed in the reference of imaganinary femenine (مونث قیاسی)
Actually that was this Pattern of فَعْلَاءُ, Because at that time You have not Studied Patterns "اوزان" thats Why Syntax Paradigm "تصریف نحوی" of the Pattern of (الف ممدودہ) or the Words of pattern of فَعْلَاءُ weve not Practised at that time. But Now You have to Practice This Syntax Paradigm as well.
(تصریفِ نحوی)

VOCABULARY

"كلمات"

① سَمِعَ (اعمال) (To be heard)

② نَزَعَ (ف) (To Pull out)

③ حَشَرَ (ن) حَشْرًا ... To Gather

④ زَرِقَ (س) زَرَقًا [To be blind] or it is a arabic pharase [His eyes turn blue]

⑤ صَفِرَ (س) صَفَرًا (To be Yellow coloured)

⑥ حَرِجَ (س) حَرَجًا - حَرَجٌ (To be tight) (Trouble or difficulty)

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⑦ أَصَمُّ (ج) صُمٌّ (Deaf)

⑧ أَحْمَرُ (Red)

⑨ أَسْوَدُ (Black)

⑩ جَمَلٌ (ج) جِمَالٌ - جِمَالَةٌ (Camel)

⑪ أَعْمَى (ج) عُمْيٌ (Blind)

⑫ أَلْوَرْدُ * (ROSE)

⑬ عَيْنٌ (ج) أَعْيُنٌ

⑭ أَبْيَضُ (white)

⑮ فَاذَا - Than - Sudden (all of Sudden) or

[*Rosicrusianism was a Spritual Movement in Europe. Inspired by Sages of Arab World.]

EXERCISE NO 56 'A'

رقم التمرين ٥٦ (الف)

Format the Noun as adjective الصفة المشبهة from following Nouns (colour and defects) (الوان، عيوب)

Then → Describe the Syntax Paradigm (تعريف نحوى)

Arabic word فلل is also used for Defect

① بُكْمٌ (To be dumb)

② خُضْرٌ

③ سُودٌ (Black and white shades of eyes are highlighted and clearly distinguished)

EXERCISE NO 56 'B'

رقم التمرين ب ۵۶

IN FOLLOWING HOLY QURAN VERSES

① Find the صیغہ صفت [colour + defects]
(الوان، عیوب)

Then find their

① Person (صیغہ)

② Gender (مذکر، مونث)

② What is its Diacritical case
(اعرابی حالت)

and What is cause of this diacritical case

③ Translate in English of the complete verse of Holy QURAN.

① وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ
اَحَدُهُمَآ اَبْكَمُ لَا يَقْدِرُ
عَلٰى شَيْءٍ

② وَنُحَشُرُ الْمُجْرِمِيْنَ يَوْمَئِذٍ زُرْقًا

③ اَلَّذِيْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ
نَارًا

④ وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا صُمٌّ وَّبُكْمٌ
فِي الظُّلُمٰتِ

⑤ كَادَتْ جُمْلَتُ صُفْرٌ

⑥ لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّ
عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا
عَلَى الْمَرِيْضِ حَرَجٌ

⑦ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ

⑧ اِنَّهَا بَقَرَةٌ صَفْرَاءُ

⑨ وَنَزَعَ يَدَهٗ فَاِذَا هِيَ بَيْضَاءُ لِلنّٰظِرِيْنَ

TRANSLATE IN "ENGLISH"

① SKY is blue

② These mountains are black

③ These trees are green

④ Red cow has been Slaughtered
or
Red cow was Slaughtered

⑤ This blind man is lazy.

⑥ This rose is red and
that rose is white

23/8/20

NOUN AS ADJECTIVE. 4

(اسماء الصفة. ٤)

(اسم المبالغة)

(EXAGGERATION NOUN) -:

60: 1 We have described in the First lesson of Derivative Nouns (اسماء مشتقة) which means Lesson No: 53 of This part of the notes (Books), There we 6 Types of Derivatie Nouns

اسم الفاعل، اسم المفعول،
اسم الظرف، اسم الصفة،
اسم التفضيل، اسم آلة

We have Studied 4 Types untill NOW and there we described that many Scholars include اسم المبالغة into the Derivative Nouns. Because اسم المبالغة is also a special Kind of اسم الصفة thats

Why we have not included it in to
اسماء مشتقہ Derivative Nouns
But at this Stage it is reasonable
to discuss
اکالسالغۃ in details.

60:2 : Becarefull about this issue
that Sence of infinitive meaning
(معنی، مفہوم مصدر)
of Verb is in Derivatuie Nouns
is observed in all circumstances
But a new form and a New
Sence مفہوم will also be added
in the Existing meaning of
Derivative Noun (مشتقات)
For Example

يَسْمَعُ - سَمِعَ - سَمْعٌ
To
(To Listen)
سَامِعٌ
(Listener)
مَسْمُوعٌ
(already Listened)
مَسْمَعٌ
(Time or Place of Listening)
سَمِيعٌ
IN REAL CORRECT MEANING ONLY اللہ سبحانہ وتعالیٰ is سمیع

(دوام، خلود، مستقل، مستمر، قیوم)
(Every time and always Listener,)

("سَمِعَ")

Sence of Infinitive "LISTENING" is existed in all above words, in Page No 776

"سَمِعَ، يَسْمَعُ، سَامِعٌ، مَسْمُوعٌ، مُسْتَمِعٌ، سَمِيعٌ"

60.3. Now you have to understand that اسم المبالغة is a very Special Kind of "اسم الفاعل" according to its usage in the Sentence, However main difference is that the Sence of exaggeration is with the meaning of bulk and abundance (We can say Extremely Abundant)

For Eample

ضَرَبَ (To beat) or (To HiT)

from ضَرَبَ to اسم الفاعل ضَارِبٌ (one He who hit)

However -

اسم المبالغة

Ex ggeva-tion Noun

is ضَرَّابٌ A Person who hit frequently and Abduntaly very Hard

60.4 : There are many patterns are existed Similar to الصفة المشبهة

[of اسم المبالغة (اوزان)]

[There are many patterns of اسم المبالغة are existed Similar to الصفة المشبهة]

Deciding of its Pattern (اوزان) depends upon the Listening of Arab Native people as compare to Imagination (قياس) on the Specific rules (قواعدِ مقرره)

However its Famous patterns are as under.

1 فَعَّالٌ for Example قَهَّارٌ

(ONE HE WHO HAS EXTREME PREDOMINANCE OVER EVERY THING IN REAL AND TRUE MEANING ONLY)

اللّٰہ سُبْحَانَہٗ وَتَعَالٰی is قَهَّار .

29/8/20

عَلَّامٌ (A Great Scholar)

حَلَّافٌ (A Person who Sweavs a Lot)

This Pattern (وزن) is also used for Professional names for Craftsmen, Businessmen or Traders.

خَبَّازٌ (A Person who makes breads a lot) which is Baker

خَيَّاطٌ Same as (Tailor)

بَزَّازٌ (Cloth Merchant)

2 غَفُوْرٌ for Example

غَفُوْرٌ (Too much forgiving of Sins)

A very prominent Name of ALLAH BE PRAISED تبارك اسمه

صَبُّوْرٌ - (Too much Patient)

3. فَعِيلٌ for example

رَحِيمٌ (Too much merciful)

أَمِينٌ (Too much honest)

4 فَعِلٌ for Example

فَطِنٌ (Very wise)

حَذِرٌ (Very very alert)

5. مِفْعَالٌ for Example

مِذْرَارٌ (Too much flowing Stream, River or rainy water

مِعْمَارٌ (A Person who is Too Much busy in construction) or a very very Architect)

6. فَعْلَانُ - for Example

رَحْمٰنُ Very, Very Merciful

حَيْرَانُ (Too much Surprised)

7 فَاعِلَةٌ - for Example

قَارِعَةٌ (very very noisy) → The terrible Calamity

غَاشِيَةٌ (overwhelming Calamity) → A thing who cover every thing)

60:5.: Now you have to note This matter, that in above explained patterns, There are many patterns are common in

صيغت مشبهة AND اسم المبالغة

for Example

فَعِيلٌ ، فَعِلٌ AND فَعْلَانُ

The meaning of the words is normally decided by according to the Position of word in reference to the context

يتم تحديد المعنى حسب سياق ، سباق

And Some times both meaning, or both ways of understanding accepted as correct for example the meaning of

رَحِيمٌ

is merciful, always and all times

(الصفة المشبهة) معنى استمرار وخلود

and another meaining is most Mercifull (Abduntally too much) اسم المبالغة

Same as the Pattern of مِفْعَالٌ is common in

اسم المبالغة and اسم آلة

Enaggeration Noun and Instrument Noun
Device Noun

And the deciding of the meaneng depend upon the Place of Word in the reference to Content

يتم تحديد المعنى حسب سياق و سباق

60:6 . The Pattern of "فَاعِلَة" is اسم المبالغة

and as well as feminine of اسم الفاعل

مونث اسم الفاعل

But the Sign "ة" in the Last Part of اسم المبالغة is "not Sign of Feminine" علامت تانيث

But the Symbol "ة" is actually Symbol of "آسم المبالغة"
for Example of

قادعة غاشية

It is very important to understand the difference of "ة" as a sign of feminine or sign of آسم المبالغة (Exxegration Noun)

In few exceptional circumstances Except فَاعِلٌ "ة" is added as the sign of exxegaration at the end of few other Patterns "اوزان",

for Example instead of عَلَّامٌ عَلَّامَةٌ, which is Masculine as well Same as "ة" is also existed at the end of few Masculine words, However Those words are not آسم المبالغة as well.

For Example- خَلِيفَةٌ

(CALIPH)

60:7 Please note this matter is common in اسم المبالغة, and in (صفة مشبهة) those both Nouns are formatted from فعل ثلاثي مجرد Simple triliteral verb

But opposite to صفت مشبهة اسم المبالغة is mostly formatted from فعل متعدي (TRANSITIVE VERB)

However the اسم المبالغة which is formatted on the pattern of فَعَّالٌ is belonged to INTRANSITIVE VERB AND TRANSITIVE VERB, for example مَنَّاعٌ صَبَّارٌ (Very patient) (MOST FORBIDDER)

60:8 The forms صيغة of اسم المبالغة are mostly common for Masculine and Feminine, But However if فَعِيل is used as meaning of فاعل (SUBJECT) Then we have to differentiate between Masculine and Feminine with تاء مربوطة "ة"

for Example [بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ]

رَجُلٌ نَصِيْرٌ AND امْرَأَةٌ نَصِيْرَةٌ

(AN HELPING MAN) (A HELPING WOMAN)

But if فَعِيْل is used as مفعول (OBJECT)

Then Person (صيغہ) of Masculine and feminine remain Same

for Example

رَجُلٌ جَرِيْحٌ AND امْرَأَةٌ جَرِيْحٌ

(AN INJURED MAN) (AN INJURED WOMAN)

opposite to above if فَعُوْلٌ is used as meaning of (جو چیز OBJECT) Then we have to differentiate between its Masculine and feminine with "ہ" for example

جَمَلٌ حَمُوْلٌ AND نَاقَةٌ حَمُوْلَةٌ

(A MALE CAMEL, LOADED TOO MUCH), (A FEMALE CAMEL LOADED TOO MUCH)

But if فَعُوْلٌ is used as meaning of فاعل (SUBJECT)

Then we have to use Same Person صيغة For Masculine and Feminine for Example

رَجُلٌ صَبُوْرٌ (A Most Patient MAN)

اِمْرَأَةٌ صَبُوْرٌ

(A MOST Patient woman)

VOCABULARY

كلمات

① أَسِيَ / أَسِيَ (س) أَسًى
Be Proud
Be Arrogant

② جَبَرَ (ن) جَبْرٌ
Correction of broken bone or
Fix a broken bone or
correcting Something force and
Pressure, or
Being Superior and dominant

③ شَكَرَ (ن) شُكْرٌ
Expressing a sense of blessing
OR
To THANK

④ غَدًا (Tomorrow)

⑤ ظَلَمَ (ن) ظُلْمًا
Remove Something from its Proper
Place. or TO OPRESS

ظلما (س)
LOSS OF LIGHT (OR)
TO BE DARK

⑥ جحد (ف) جحد
Dilebevately refusing

⑦ خَتَرَ (ض) خَتْر ا
To betray or Bad infidelity

⑧ كَفَرَ (ن) كُفْر ا =
To Hide something OR
TO REFUSE

⑨ غَفَرَ (ض) . غَفْر ا
Covering something to
Prevent it from getting dirty
OR
Concealing sin to avoid
Punishment. OR
TO COVER OR
FOR GIVE SOME ONE

⑩ حَمَلَ (ض) حَمْل
(TO CARRY WEIGHT)

(11) جَهَالَة (س) جَهِل

The mind is devoid of KNOWLEDGE

(12) أَشَرٌ - "PROUD OR SELFISH"

(13) قَدَّمَ - FORWARDED

(14) أَذْهَبَ - TOOK (OR) Removed

(15) بَطَشَ (ض) TO CATCH

EXERCISE NO 57

رقم التمرين ٥٧

① IN FOLLOWING VERSES OF HOLY QURAN

FIND

Ⓐ اسم المبالغة Exnageration Noun

THEIR ROOT (مادہ)

THEIR PATTERN (وزن)

THEIR PERSON (صیغہ)

GENDER NUMBER

[مذکر، مونث] [واحد، تثنیہ، جمع]

Ⓑ Their Diacritical case and Cause of Diacritical case (اعرابی حالۃ)

© TRANSLATE IN ENGLISH COMPLETE VERSE OF HOLY QURAN.

① بَلْ هُوَ كَذَّابٌ اَشِرٌ

② كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ
قَلْبِ مُتَكَبِّرٍ جَبَّارٍ

③ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ
صَبَّارٍ شَكُوْرٍ

④ سَيَعْلَمُوْنَ غَدًا مَّنِ الْكَذَّابُ
الْاَشِرُ

⑤ وَمَا اَنْتَ عَلَيْهِمْ بِجَبَّارٍ
فَذَكِّرْ بِالْقُرْاٰنِ

⑥ وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ

ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ ⑦
وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ
وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا كُلُّ ⑧
خَتَّارٍ كَفُوْرٍ
اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ⑨
اِنَّ ٱللّٰهَ مَانَ ظَلُوْمًا جَهُوْلًا ⑩
وَقَالَ الْكٰفِرُوْنَ هٰذَا ⑪
سَاحِرٌ كَذَّابٌ
وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ ⑫
اَذْهَبَ عَنَّا الْحَزَنَ اِنَّ رَبَّنَا
لَغَفُوْرٌ شَكُوْرٌ

(13) وَقَالُوا يٰمُوسٰى اِنَّ
فِيْهَا قَوْمًا جَبَّارِيْنَ
وَاِنَّا لَنْ نَّدْخُلَهَا حَتّٰى يَخْرُجُوْا مِنْهَا فَاِنْ يَّخْرُجُوْا مِنْهَا فَاِنَّا دٰخِلُوْنَ

(14) وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا

(15) وَاِذَا بَطَشْتُمْ بَطَشْتُمْ
جَبَّارِيْنَ

(16) رَبُّ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا الْعَزِيْزُ
الْغَفَّارُ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ وَسَيِّدِنَا مُحَمَّدٍ
وَّ آلِهٖ وَبَارِكْ وَسَلِّمْ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

11/9/20

NOUN OF PRE-EMINANCE OR ELATIVE

(1) اسم التفضيل

61:1 As we revise English Grammar, That for Showing the Superiority* of Description صفت of Described (موصوف) from one to another we use the Words Comparitive degree and Superlative degrees For Example

From Good - Better - Best

Same as in Arabic "The Noun" for Showing the comparison of Superiority or Excess of Description (صفت) of Described (موصوف) from one to another, is called

اسم التفضيل (ELATIVE)

* Excess (or)

The Verbal Meaning of Elative
التفضيل is THE NOUN
- which is used for Showing the
Superiority. The Sence مفهوم
" "
of Good or bad Showing in a Descriptim
(تعريف) of Described (موصوف)
The Noun used for
Showing the superiority or Excess
of both qualities (good or bad)
is called

اسم التفضيل
ELATIVE

We can understand in English
Grammar by using the Enample

Good is اسم الصفة (NOUN AS ADJECTIVE)
Better & BEST
ARE اسم التفضيل
NOUN OF
PRE-EMINANCE
OR
(ELATIVE)
Same as
BAD is اسم الصفة
WORSE & WORST
ARE اسم التفضيل

61:2 Please note there is Sence مفہوم of Abundance (کثرت) is also existed in the Noun of Exxageration اسم المبالغة

But in اسم المبالغة There is the Sence of more quantity (or abdunace) of This Noun without the comparison of This Quality to any other Noun Same time

However in اسم التفضيل → There is clear sence (مفہوم) of the

Superiority or Excess of same Quality in comparing this Quality with another person (Same time or in Same Sentence) [We can also use The Words of موصوف & صفت for Explaining above details]

Simply we can understand that in Elative اسم التفضيل There is a Comparison of Qualities (Quantities of abundance) between different Nouns Same time or in Same Sentence

We can understand by Example of English Sentence "VERY"

HE IS A GOOD BOY

IN above Sentence "VERY GOOD" is اسم المبالغة EXXEGRATION NOUN.

But if we say

HE is "BETTER" THAN HIM

OR

HE IS BEST

Then the words BETTER + BEST

are اسم التفضيل ELATIVE

Because There is Sence of Comparison "تقابل" in

Both words Better and Best

61:3 اسم التفضيل when used

in Sence as Comparative degree

for example (BETTER)

Then it is called (تفضيل بعض)

and when اسم التفضيل is used as

Superlative degree for Example

"BEST" Then it is Called "تفضيل كل"

But please note The Pattern (وزن)

in both case is Same, But The way of the usage in Sentence will be different.

There usage methodology will be discussed in nent lesson إنشاء الله

At the moment you have to understand their pattern (وزن)

The Pattern for Singular Masculine واحد مذكر is أَفْعَلُ and Pattern for Singular Feminine is فُعْلَى

Their Syntax Paradigm is on nent Page تصريف نحوي

18/9/20

800

POSSESSIVE	OBJECTIVE	NOMINATIVE	
جر	نصب	رفع	
أَفْعَلُ	أَفْعَلَ	أَفْعَلُ	مذكر واحد Masculine-S
أَفْعَلَانِ	أَفْعَلَيْنِ	أَفْعَلَيْنِ	مذكر تثنيه Masculine Dual
أَفَاعِلُ	أَفَاعِلَ	أَفَاعِلُ	مذكر جمع Masculine Plural
أَفْعَلُونَ	أَفْعَلِينَ	أَفْعَلِينَ	مذكر جمع Masculine Plural
فُعْلَى	فُعْلَى	فُعْلَى	مونث واحد Feminine Singular
فُعْلَيَانِ	فُعْلَيَيْنِ	فُعْلَيَيْنِ	مونث تثنيه Masculine dual
فُعْلَيَاتٌ	فُعْلَيَاتٍ	فُعْلَيَاتٍ	مونث جمع Feminine Plural

61:4 You have already Studied in paragraph No: 59:2 that the Pattern of صفت مشبهة of Singular Masculine مذکر واحد is also أَفْعَلُ But There is a difference in their both Syntax paradigms تصریف نحوی (Note and) Please mediate the difference of the persons (صیغات) of Masculine Plural (مذکر جمع) and Feminine (مونث)

This is a very important issue relevant to this Lesson. the differences of Masculine Plural and feminine persons Note and Mediate Carefully

For Explains this difference

اسم التفضیل is also called أَفْعَلُ التفضیل

and الصفة المشبهة is also called أَفْعَلِ الوان وعیوب

(Showing, colour, defect or Costume)

L(لون) - means colour -:
عیب - means - Defect

61:5 Please note that اسم التفضيل is always formatted from Simple triliteral Verb

فعل ثلاثی مجرد

But only from the verbs which have not the meanens of Colour, defect or costume (الوان، عیوب، حلیہ)

Because for those Verbs

The Persons (صیغات) of Colour, defect and costume are used instead of افعل التفضيل ,. Same as the Persons (صیغات) of افعل التفضیل Can not be formatted from the Increased triliteral Verbs

(فعل ثلاثی مزید فیہ)

If due to any Special requirement we need to use the اسم التفضيل of the verbs of Colour, defect or costume (الوان، عیوب، حلیہ) in relation

with the Verbs of فعل ثلاثی مزید فیہ
(Increased Triliteral Verbs)
Then its Special Methodology is as under

We have to add infinitive of relevant Verb
(مصدرِ متعلقہ فعل)

with following Words

أَشَدُّ
(VERY HARD)

أَكْثَرُ
(MORE IN QUATITY OR NUMBER)

أَعْظَمُ
(MORE IN DIGNITY OR GREATNESS)

For Example

أَشَدُّ سَوَادًا
(مصدرِ متعلقہ فعل)
[INFINITIVE OF RELEVANT VERB]
[Extreme Black]

اَكْثَرُ اِفْتِيَارًا

MORE IN POWER

اَعْظَمُ تَوْقِيرًا

(MORE IN THE DIGNITY OF HONOUR)

The infinitive of Relevant Verb (مصدر متعلق فعل) which is used for with those words is called

تَمْيِيزٌ

(SPECIFICATION)

تمييز is mostly used as a Singular and common (واحد، نكرة) and always in objective case (حالة نصب)

Please note Specification (تمييز) can also be NON INFINITIVE NOUN

غير مصدر اسم

61:6 Please note that few persons (صیغے) of افعل التفضیل are used against the above Specific rules

A Clear example is خَيْرٌ Very Good شَرٌّ Very bad

Those both words were actually أَخْيَرُ أَشَرُّ on Pattern of أَفْعَلُ

But those are used negligibly in their actual formation

[Except in Poetry, Stanzas or Literature (شعر و ادب)]

Same as another word ↑ Plural of ↓ أُخْرَى (Secondry)

So Sometimes Practically different words are used instead of Specific rules which Should be according to above rule

أَخَرُ (on Pattern of فَعَلٌ)

But this word Semideclinable غیر منصرف which mean أَخَرُ is used

61:7 You have already Studied the syntax paradigm of افعل التفضيل Please be carefull that Native Arabic People (اَهْلِ لُغَة) do not use the words Specifically formatted on the above described Patterns This one mostly happened with the patterns o Persons صيغات of Feminine (مونث), Thats why Despite formatting the persons Sometimes we have to confirm from Dictionaries, That Arabic Native People

[اهل لغة
اهل عرب]

are using those Persons (صيغات) or NOT.

For Example The Feminine of اَفْضَلُ is فُضْلَى

Feminine of

فُضْلَى is أَفْضَلُ

سُفْلَى is أَسْفَلُ

حُسْنَى is أَحْسَنُ

كُبْرَى is أَكْبَرُ

صُغْرَى is أَصْغَرُ

Please But are used Note that the Feminine of أَوَّلُ → أُولَى

رُذْلَى	اَرْذَلُ
شُرْمَى	اَشْرَفُ
كُرْمَى	اَكْرَمُ
جُمْلَى	اَجْمَلُ

Can not be formatted which mean their Masculine Persons صيغات مذكر are used But their Feminine Persons (صيغات مونث) are not used in Arabic.

(So specific rules are used for many Verbs But few Feminine Persons are not used by اهل لغة. SO FOLLOW ARABIC NATIVE PEOPLE

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VOCABULARY

كلمات:-

① نَفَرَ (ض) نَفِرَ ا نَفَّرَ

TO HATE, TO RUN

To Travel,

نَفِيرٌ

A gathering of Travelling People Specifically in terms of an Army with all important relevant luggage

② نَكَلَ (ن) نَكَّلَ (تفعيل)

To Punish Severely

③ ثَبَتَ (ن) ثَبَاتًا ثَبَّتَ (تفعيل)

To Stay, To Prove, To be Prove

To support (on Right Path)

④ يَئِسَ (ب) يَأْسًا To be strong and brave

(س) يُؤُوسًا

Somebody in hardship or Calamity

بَأْس (Power, Punishment)

⑤ قَسَا يَقْسُو قَسْوَةً To be hard

⑥ حَرَّ — Warm, Heat

⑦ الْأَعْرَابُ Villager, Beduine

⑧ أَشَدُّ (More hard)

EXERCISE NO 58 (A)

رقم التمرين ٥٨ (ا)

Format from following Verbs → التفضيل (افعال) → اسم (ELATIVE OR NOUN OF PRE-EMINANCE

Then write Syntax Paradigm تصريف نحوي

① حَسُنَ (ك.ن) → حَسَنًا (Be Handsome / Beautiful)

سَفُلَ (ن)(س)(ب)

نَفَرَ يَنْفُرُ ← باب نصر ← ن

سَمَحَ يَسْمَحُ ← باب سمح ← س

كَرُمَ - يَكْرُمُ ← باب كرم ← ب

it means word سفل belongs to all above 3 categories (ابواب) and the Syntax Paradigm should be formatted for all above 3 categories

سُفُولًا سَفَلًا (ن،ب،س) سَفِلَ

To be degraded, To be low

(3) كَبُرَ (ن) To be big

EXERCISE_NO. 58 (B)

رقم التمرين ٥٨-(ب)

Translate following Verses of Holy Quran and describe the Diacritical case اعرابی حالة and cause of the Marked compounds

(1) وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

(2) مَهْمَا كَانَتْ حِجَارَةً أَوْ أَشَدَّ قَسْوَةً

(3) كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا

④ اَنَا اَكْثَرُ مِنْكَ مَالًا

⑤ اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَ
جَاهَدُوْا فِيْ سَبِيْلِ اللّٰهِ
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ
اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ

⑥ وَالَّذِيْنَ اٰمَنُوْا اَشَدُّ حُبًّا لِّلّٰهِ

⑥ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ
اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا

⑧ نَحْنُ اَكْثَرُ اَمْوَالًا وَّاَوْلَادًا
وَّمَا نَحْنُ بِمُعَذَّبِيْنَ

(9) لَهَا نَشْزًا لَّهُمْ
وَاشَدَّ تَثْبِيتًا

(10) وَاللّٰهُ اَشَدُّ بَاْسًا وَّ
اَشَدُّ تَنْكِيلًا

(11) نَارُ جَهَنَّمَ اَشَدُّ حَرًّا

(12) اَلْاَعْرَابُ اَشَدُّ كُفْرًا
وَّنِفَاقًا

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ELATIVE OR PRE-EMINANCE NOUN -2-

اسم التفضيل (٢)

63:1 We have already Studied the methodology of Formation of different formations of اسم الفاعل (Singular, Dual, Plural Masculine or feminine) Now we have to discuss the use of اسم التفضيل in a Sentence in this Lesson

62:2 We have discussed in the Paragraph No 61:3 of Last chapter that اسم التفضيل is used for two Purposes NO 1 is Telling or Showing the Exess of quality (Good or bad) of one Person or thing Comparing w.r.th the quality of 2nd Person or thing, This is called تفضيل بعض COMPARATIVE DEGREE. 2nd one is for Telling or Showing the Excess of quality (good or bad) from ALL PERSONS OR THINGS, which called تفضيل كل SUPERLATIVE DEGREE

62:3 The method of using اسم تفضيل as تفضيل بعض Comparative degree is as follows add مِنْ after اسم التفضيل Then describe the Person or thing whose Excess of quality of the Described (موصوف) is required to be Shown or Required.

For Example

زَيْدٌ أَجْمَلُ مِنْ عُمَرَ

ZAID IS MORE HANDSOME THAN UMAR

IN above Sentence زَيْدٌ is مبتدا (SUBJECT) and أَجْمَلُ is its خبر (PREDICATE)

This is the main cause, that اسم التفضيل is formatted as common نكره when it is used with مِنْ

62:4 Now Please note that when مِنْ is used with اسم التفضيل

Then Every Person (صيغة 4) اسم التفضيل must be masculine Singular in all cases, However its موصوف (which means مبتدا Subject) may be Dual, or plural or feminine (تثنية، جمع، مونث)

For Example

اَلرَّجُلَانِ اَجْمَلُ مِنْ زَيْدٍ

TWO MEN ARE MORE HANDSOME THAN ZAID

عَائِشَةُ اَجْمَلُ مِنْ زَيْنَبَ

AISHA IS MORE BEAUTIFUL THAN ZAINAB

اَلنِّسَآءُ اَجْمَلُ مِنَ الرِّجَالِ

WOMEN ARE MORE BEAUTIFUL THAN MEN

62:5 There are Two methods of using اسم التفضيل in the Sense (معنى) of تفضيل مكل (Superlative degree)

First one is that اسم التفضيل is made of as proper noun by prefixing آلْ [THE اَلْ of definition]

مُعَرَّف بِاللَّام

(Properised with Laam)

For Example

اَلرَّجُلُ الْأَفْضَلُ

BEST MAN

Please note in this case اسم التفضيل Joined with its Described (موصوف) and formatted as

مرکب توصیفی

ADJECTIVAL COMPOUND

This is the main cause that in this formation, it is very important That اسم التفضيل must be Compatible (مطابق)

with its Described موصوف

with the reference of Number and Gender

(مطابقتِ جنس، عدد)

for Enample

اَلْعَالِمُ اَلْاَفْضَلُ

اَلْعَالِمَانِ اَلْاَفْضَلَانِ

اَلْعَالِمُوْنَ اَلْاَفْضَلُوْنَ

اَلْعَالِمَةُ اَلْفُضْلٰى

اَلْعَالِمَتَانِ اَلْفُضْلَيَانِ

اَلْعَالِمَاتُ اَلْفُضْلَيَاتُ

62:6 The Second method of using اسم التفضيل in the Sence of تفضيل كل is as follows

اسم التفضيل is formatted as مضاف (POSSESSED) and that thing or Person whose Excess of Quality (good or bad) needed to be shown in the described (موصوف) is disscussed or described in the مضاف اليه (POSSESSER)

For Example

زَيْدٌ أَعْلَمُ النَّاسِ

ZAID IS BEST SCHOLAR IN ALL PEOPLE

Please note in this case This is a NOMINAL SENTENCE (جمله اسميه)

زَيْدٌ is مبتدا SUBJECT and أَعْلَمُ النَّاسِ is Formatted as its خبر PREDICATE by Converting as مركب اضافي OR POSSESSIVE COMPOUND (POSSESSIVE PHRASE)

62:7 When اسم التفضيل is formatted as مضاف possessed, Then it may or may not be compatible with its موصوف in accordance with Gender or Number جنس وعدد

(Both options are allowed and acceptable)
for Example اَلْأَنْبِيَاءُ اَفْضَلُ النَّاسِ ①

اَلْأَنْبِيَاءُ اَفَاضِلُ النَّاسِ ②

اَلْأَنْبِيَاءُ اَفْضَلُو النَّاسِ ③

مَرْيَمُ فُضْلَى النِّسَاءِ ④

مَرْيَمُ اَفْضَلُ النِّسَاءِ ⑤

Both are correct.

62:8 The words of خَيْرٌ شَرٌّ are used as اسم التفضيل in both formations; تفضيل بعض، تفضيل كل

Comparative degree Superlative degree.

For Example, تفضيل بعض

أَنَا خَيْرٌ مِّنْهُ

(الاعراف - 12)

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

(القدر - 3)

هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ

(المائدة - 60)

Superlative Degree تفضیل کل

بَلِ اللّٰهِ مَوْلٰكُمْ وَهُوَ خَيْرُ النّٰصِرِيْنَ (آل عمران - 150)

كُنْتُمْ خَيْرَ اُمَّةٍ (آل عمران 110)

اُولٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ (البینہ 4-6)

Please note that "Except the use of اسم التفضیل the both words خَيْرٌ, شَرٌّ (good) (bad) are used in their original meaning as well in Holy Quran (Excessively). But also Their Plural Persons (صیغات جمع) اَشْرَار ، اَخْيَار are as well used.

62:9 - Sometimes We omit, delete or remove (حذف) the person or Thing, on which we have to Show the Excess of Quality (Good or bad) of Described (موصوف) in This case only.

اسم التفضيل ELative is Described in the Sentence. However from the reference to the content (سیاق وساقِ متن)

of Paragraph or Sentence or any other way, we can easily understand The real and complete meaning of Sentence (That it is Superlative degree. (تفضیلِ کل) -

For Example اَللّٰهُ اَكْبَرُ ALLAH IS GREATEST

This is actually اَللّٰهُ اَكْبَرُ مِنْ كُلِّ شَيْءٍ

(OR)

اَللّٰهُ اَكْبَرُ مِنْ كُلِّ شَيْءٍ

ALLAH IS GREATEST THAN EVERY THING

Please note that the words كُلِّ شَيْءٍ and مِنْ كُلِّ شَيْءٍ are deleted from the sentence. But meaning of اللّٰهُ اَكْبَرُ is understood as اَللّٰهُ اَكْبَرُ كُلِّ شَيْءٍ or اَللّٰهُ اَكْبَرُ مِنْ كُلِّ شَيْءٍ

[The meaning of اَللّٰهُ اَكْبَرُ is "ALLAH سبحانہ وتعالیٰ is Greatest than every thing" instead of "ALLAH (سبحانہ وتعالیٰ) is Greatest"
First Translation Looks more Suitable Sane as

(النساء - 28) اَلصُّلْحُ خَيْرٌ

is Looks as

اَلصُّلْحُ خَيْرُ الْاُمُوْرِ

which means Compromise is better from than all matters

62:10 You have already Studied in the Paragraph No: 61.5 that اسم التفضیل → Can not be formatted from the Verbs of ثلاثی مجرد (Simple Triliteral) and مزید فیہ increased Trititeral (Color, defect Costume) (افعال الوان، عیوب، حلیہ) VERBS OF COLOUR, DEFECT OR COSTUME)

But if a اسم التفضيل Specially required Then we add words with infintive of relevant verb اَكْثَرُ - اَشَدُّ (مصدرِ متعلقہ فعل)

as a Specfication تمییز

To Show Same Sense جنس which mean Comparative degree or Superlative degree.

(تفضیل بعض ، تفضیل کل)

Now you have to understand this matter that, Sometimes An ELative or Noun of Pre-Eminance Can be formatted from a Verb But for Producing a better Literary Style or way (اسلوب ادبی لئے)

We normally use the infinitive of Same Verb as specification and it with Words of اَكْثَرُ ، اَشَدُّ & اَعْظَمُ

For Example اسم التفضیل اَنْفَعُ

Can be formatted from the Verb نَفَعَ (ف) But it Looks better to say اَكْثَرُ نَفْعًا

Same as in Holy Quran the use of Specification تمیز is found Excessively and this use is not limited with only the verbs of Colour, Defect or Costume or فعل ثلاثی مزید فیہ

افعالِ الوان، عیوب، حُلیہ

فعل ثلاثی مزید فیہ

For Example اَشَرُّ مَالًا

(Excess of wealth)

اَضْعَفُ جُنْدًا

(More weak in accordance with ARMY

اَصْدَقُ حَدِیثًا

MORE TRUE according to Talk

There will be many matters about Specification into to be discussed in further lessons, But at the moment You can understand many verses of Holy Quran, By understanding the use of Specification with

اسم التفضیل (تمیز)

VOCABULARY

كلمات :-

① مَنْعًا (ف) مَنَعَ

(To stop) (To FORBID)

② صَبْغًا (ن - ض - ف) صَبَغَ

صِبْغًا , صَبْغًا

To DIE Some thing, oR To be busy IN any task

صِبْغَةَ اللّٰهِ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً وَّنَحْنُ لَهٗ عٰبِدُوْنَ (البقرة-138)

صِبْغَة

Nation, Religion

Colour of Faith

③ قِيْل Talk, Saying

④ كَتَمَ (ن) كَتْمًا
To Conceal, To Hide

⑤ صَدَفَ (ض ف) صَدْفًا
To object, To Deny

⑥ لَمَحَ (ف) لَمْحًا
(Raise the Gaze)

⑦ مَفَحَ (ك) مَفَاحَةً
Very good in Speech, or
To Reveal the Intention

EXCERCISE NO: 59

رقم التمرين (٥٩)

TRANSLATE FOLLOWING VERSES OF HOLY QURAN

① وَ اِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ وَ الْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ

② وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ
مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا
اسْمُهٗ

③ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً

④ اِثْمُهُمَا اَكْبَرُ مِنْ نَّفْعِهِمَا

⑤ وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً

⑥ اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًا

⑦ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا

⑧ وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ
اَسْلَمَ وَجْهَهٗ لِلّٰهِ

⑨ وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ
إِلَّا بِالَّتِيْ هِيَ أَحْسَنُ
⑩ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ
بِأٰيٰتِ اللّٰهِ وَصَدَفَ عَنْهَا
⑪ قَالَ رَبِّ اغْفِرْ لِيْ وَلِأَخِيْ
وَأَدْخِلْنَا فِيْ رَحْمَتِكَ
وَأَنْتَ أَرْحَمُ الرّٰحِمِيْنَ
⑫ وَمَآ أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ
الْبَصَرِ أَوْ هُوَ أَقْرَبُ

(13) وَلَدٰ خِبْرَةُ اَكْبَرُ دَرَجٰتٍ
وَّاَكْبَرُ تَفْضِيْلًا

(14) وَاِنِّيْ هٰرُوْنُ هُوَ
اَفْصَحُ مِنِّيْ لِسَانًا

(15) وَلِذِكْرُ اللّٰهِ اَكْبَرُ

(16) لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ
اَكْبَرُ مِنْ خَلْقِ النَّاسِ

(17) فَسَيَعْلَمُوْنَ مَنْ اَضْعَفُ نَاصِرًا
وَّاَقَلُّ عَدَدًا

(18) فَيُعَذِّبُهُ اللّٰهُ الْعَذَابَ الْاَكْبَرَ

INSTRUMENT NOUN

اسم الآلہ

63:1 Instrument Noun اسم آلہ
is that Devivative Noun اسم مشتق
Who describes the Thing
By which a task can be Performed
(Technically).
Which means The TOOL
DEVICE, INSTRUMENT OR MACHINE
By Which a Technical operation
can be Performed is called
اسم الآلہ (INSTRUMENT NOUN)
in English. Tool,
Device, Instrument or machine
Words are used for اسم الآلہ
Please note in URDU Language, Same
word "آلہ" is used for
Tools, Instruments and
Device.

63:2 There are 3 Patterns
are used for اسم آلہ

مِفْعَلٌ
مِفْعَلَةٌ
مِفْعَالٌ

Please note Letter مِ (MEEM) is (مکسور) There is a Kasrah under Letter meem in English we can say that

MEEM IS (KASRAHTISED)

Please note an Instrument Noun can be formatted.

Instrument Noun

Can be formatted (اسم الآلة) from any pattern out of 3 above Patterns. But please note that Native Arabic People (اهل لغة) mostly use only one Pattern (وزن) out of Those 3 patterns.

FOR EXAMPLE - From Verb

نَشَرَ (ن) is "SAW" Its one meaning (Split wood (in many peices)

from this verb, 3 Instruments Noun Can be formatted

مِنْشَرٌ، مِنْشَرَةٌ، مِنْشَارٌ

(SAW) But Arabic People mostly used word مِنْشَارٌ

In English There are many meanings of same word as given in next Page.

I Saw a Saw which could not Saw

My dear dear is very dear.

A Spring Springs in the Spring Like a Spring.

Back to Arabic Grammar.

Like Word نَشَّرَ (ن) There is another نَبَّرَ (ن) Its one meaning is to, make Filling by Peeling the "IRON" etc from this, following Instruments Nouns can be formatted. (اسم آلة)

مِنْشَرَ، مِنْشَرَة، مِنْشَار However "But" mostly is used.

مِبْرَد (File)

From Verb سَخَّنَ (Heating water)

Instrument Nouns اسم آلة

مِسْخَن، مِسْخَنَة، مِسْخَان

But مِسْخَنَة (water Heater) is mostly used.

63:3 Instrument Noun اسم آلہ Can be formatted from

فعل لازم . فعل متعدی

(INTRANSITIVE VERB) (TRANSITIVE VERB)

As described in above examples (on Previous pages, 834, 835)

But اسم آلہ mostly formatted from فعل متعدی (Transitive Verb)

But, Please note that Instrument Noun can only be formatted from

فعل ثلاثی مجرد (Simple Triliteral Verb)

It can not be formatted from

فعل ثلاثی مزید فیہ (Increased Triliteral Verb)

If Specifically required then we have to add Word آلہ or any Similar meaning word will be used as مضاف (POSSESSED) and the infinitive of relevant Verb (مصدرِ متعلقہ فعل) will be formatted as its مضاف الیہ (POSSESSOR)

For Example "آلة القتال"

آلة → مضاف (Possessed)

القتال → مضاف الیہ (Possessor)

63: 4 Dual (تثنیہ)

Can be formatted according to Prescribed rules By adding

ـَيْنِ ـَانِ

as given in the page No: of Book. 1 Which

مِفْعَلَانِ . مِفْعَلَيْنِ

مِفْعَلَتَانِ . مِفْعَلَتَيْنِ

مِفْعَالَانِ . مِفْعَالَيْنِ

However their Plural is مکسر (BROKEN)

The Plural of "مِفْعَل" and "مِفْعَلَة" formatted on the Pattern of

مَفَاعِلُ

And the Plural of مِفْعَالٌ is formatted on the Pattern of مَفَاعِيلُ, We hope, You have noted that Both Patterns of Plural of Instrument Noun are غير منصرف (SEMI DECLINEABLE) Same as The Plural of مِنْشَارٌ or مِنْشَارٌ is formatted as مَنَاشِيرُ and the Plural of مِنْشَارٌ is formatted as مَنَاشِيرُ

63:5 You have studied a pattern of Exxegrated Noun اسم المبالغة which is مِفْعَالٌ

Please note This is also the pattern of Instrument Noun اسم آلہ., Refevence to the Content (سیاق، سباق متن) and way or the Style of Sentence (قرینہ عبارت) will help to decide the Meaning of those words.

for Example meaning of مِنْشَار will be SAW (THE TOOL USED FOR CUTTING WOOD) and from word نَشْرٌ (To broadcast

Meaning of مِنْشَار is the (Institution) OR DEVICE which can broadcast on a massive level. The refevence to the Content (تعین مفہوم سیاق، سباق عبارت) will decide the Meaning of word in the Sentence. That this word is used in which Sence.

63:6 This is not important that every word which is used in the sence of ["Device using to Perform a tech Unical Task"] will be formatted on the specific pattern (وزن مقررہ)

However in Arabic There are few words which are Specifically decided and used for Tools and devices.

For Example قُفْلٌ (Lock)

سِكِّيْنٌ (KNIFE)

سَيْفٌ (SWORD)

Hovever we can not Say them as **INSTRUMENT NOUNS** (اسم آلہ)

Because Instrument Noun is only that اسم مشتق (DERIVATIVE NOUN) which is only formatted on a Pattern from the specific decided Patterns (which means مِفْعَلٌ، مِفْعَلَةٌ، مِفْعَالٌ)

63:7 Exceptionally
There are few instrument Nouns which are formatted against Preception (قياس), on the Patterns of مُفْعَلٌ مُفْعَلَةٌ

For Example مُنْخَلٌ (SIEVE)

مُكْحُلَةٌ (COFFIN)
A Small metal bottle for keeping collyrium

There Plural are formatted on the Pattern of مَفَاعِلُ Please note Those type of words can only be found with microscope (negligibly existed in Arabic) Treasure

Same as Please note few words are formatted on the Pattern of فَعَّالَةٌ are also used in the Sence of Instrument Noun آلة

بَقَّارَةٌ، دَرَّاجَةٌ، خَلَّاطَةٌ

(KETTLEDRUM) (Bicycle) (MIXER)

سَمَّاعَةٌ

(TELEPHONE RECIEVER)

:- APPENDIX -: 1

Please note there is another way to describe the kinds of patterns of Instrument Noun. Same to Paragraph (اسم آلہ ۱) No 63:2

Classified as

(i) SIZE OF INSTRUMENT (Small, Medium or Big)

(ii) AN INSTRUMENT WHICH IS LESS USED

Please check following Table

This arrow indicates that read from right

مِفْعَلٌ Small

مِفْعَلَةٌ (Medium)

مِفْعَالٌ (Big)

مِفْعَيْلٌ (Less used)

PERSON صیغہ	وزن	
واحد اسم آلہ صغری One Small Instrument	مِفْعَلٌ	واحد Singlur
تثنیہ اسم آلہ صغری Two Small -----	مِفْعَلَانِ	تثنیہ Dual
جمع اسم آلہ صغری. More than Two Small. —	مَفَاعِلُ	جمع Plural
واحد مصغر اسم آلہ صغری A Small Instrument which is less used	مُفَيْعِلٌ	واحد Single
		تثنیہ *1 Dual
		جمع. Plural

*1 Dual and Plural left for students for research
Complete Diacritical case Paradigm is given on Page (845)

NOTE:- I have decided to Explain all hidden Patterns of Noun of Instrument in details. Instead of Students Student need to Point Vowels on all examples of different Patterns of Noun of Instrument

اسم آلہ

اسم آلہ

Page-No-845(E) to 845F

اوزانِ اسمِ آلہ

Patterns of Nouns of instrument

1. مِفْعَل — واحد اسم آلہ صغری (one Small Instrument)
2. مِفْعِيل — واحد اسم آلہ صغری استعمال قلیل (A Small Tool which is Less used)
3. مِفْعَلَة — واحد اسم آلہ وسطی (one medium Tool (Size))
4. مِفْعِيلَة — واحد اسم آلہ وسطی استعمال قلیل (one medium Tool (Less used))
5. مِفْعَال — واحد اسم آلہ کبری (one big Tool)
6. مِفْعِيل — واحد مصغر اسم آلہ کبری (one big Tool, Less used)
7. مِفْعِيلَة — واحد مصغر اسم آلہ کبری (one big Tool Less used)

بحث اسم آله صغری

مِفْعَلٌ

ONE SMALL INSTRUMENT

	رفع	نصب	جر
واحد	مِفْعَلٌ	مِفْعَلًا	مِفْعَلٍ
تثنیہ	مِفْعَلَانِ	مِفْعَلَيْنِ	مِفْعَلَيْنِ
جمع	مَفَاعِلُ	مَفَاعِلَ	مَفَاعِلِ

بحث اسم آلہ صغری

مُفَيْعِلٌ (استعمال قلیل)

one Small TOOL WHICH IS LESS USED

واحد	مُفَيْعِلٌ	مُفَيْعِلًا	مُفَيْعِلٍ
تثنیہ	مُفَيْعِلَانِ	مُفَيْعِلَيْنِ	مُفَيْعِلَيْنِ
جمع	مُفَيْعِلُونَ	مُفَيْعِلِينَ	مُفَيْعِلِينَ

بحث اسم آلہ وسطیٰ
مِفْعَلَةٌ

ONE MEDIUM INSTRUMENT

	رفع	نصب	جر
واحد	مِفْعَلَةٌ	مِفْعَلَةً	مِفْعَلَةٍ
تثنیہ	مِفْعَلَتَانِ	مِفْعَلَتَيْنِ	مِفْعَلَتَيْنِ
جمع	مَفَاعِلُ	مَفَاعِلَ	مَفَاعِلَ

بحث اسم آلہ وسطیٰ صغریٰ
استعمالِ قلیل

ONE MEDIUM INSTRUMEN (LESS USED)

مُفَيْعِلَةٌ

واحد	مُفَيْعِلَةٌ	مُفَيْعِلَةً	مُفَيْعِلَةٍ
تثنیہ	مُفَيْعِلَتَانِ	مُفَيْعِلَتَيْنِ	مُفَيْعِلَتَيْنِ
جمع	مُفَيْعِلَاتٌ	مُفَيْعِلَاتِ	مُفَيْعِلَاتِ

845 (A)

بحث اسم آلہ کبریٰ

مِفْعَالٌ

ONE BIG TOOL

	رفع	نصب	جر
واحد	مِفْعَالٌ	مِفْعَالًا	مِفْعَالٍ
تثنیہ	مِفْعَالَانِ	مِفْعَالَيْنِ	مِفْعَالَيْنِ
جمع	مَفَاعِيلُ	مَفَاعِيلَ	مَفَاعِيلَ

بحث اسم آلہ کبریٰ

استعمال قلیل

ONE BIG TOOL LESS USED

مُفَيْعِيلٌ

ONE BIG TOOL LESS USED

واحد	مُفَيْعِيلٌ	مُفَيْعِيلًا	مُفَيْعِيلٍ
تثنیہ	مُفَيْعِيلَانِ	مُفَيْعِيلَيْنِ	مُفَيْعِيلَيْنِ
جمع	مُفَيْعِيلُونَ	مُفَيْعِيلِينَ	مُفَيْعِيلِينَ

845 (B)

بحث اسم آلہ کبریٰ

استعمالِ قلیل

مُفْعِیْلَۃٌ

ONE BIG ISNSTRUMENT LESS USED

	رفع	نصب	جر
	POSSESSIVE	OBJECTIVE	NOMINATIVE
واحد	مُفْعِیْلَۃٌ	مُفْعِیْلَۃً	مُفْعِیْلَۃٍ
تثنیہ	مُفْعِیْلَتَانِ	مُفْعِیْلَتَیْنِ	مُفْعِیْلَتَیْنِ
جمع	مُفْعِیْلَاتٌ	مُفْعِیْلَاتٍ	مُفْعِیْلَاتٍ

APPENDIX_2

Please note There is anothe way of Explainations of اسم آلہ which is Classified in manly Two Types

اسم الآلة

- (غیر قیاسی) اسم جامد (SOLID) سلین شوکۃ
  قلم، قوس، فرجون
  سیف، رمح
  قدوم. فاس
  ابرہ، ابریق
  فرجار، بلط
- اسم مشتق DERIVatives
  - اوزان
    - مِفْعَلٌ
    - مِفْعَلَةٌ
    - مِفْعَالٌ
    - مُفْعِلٌ
    - مِفْعَالَةٌ
    - فَاعُولٌ

اوزانِ اسمِ آلة

(اسمِ مشتق)

فَاعِلَةٌ

فَعَّالٌ

فَاعُولَةٌ

(1) مِفْعَلٌ

Words used as Instrument on the Pattern of مِفْعَلٌ

مبرد، منخل، مغرب، مجهر
مدفع، مصعد، مقعد، مقص
مشرط، مقبض، منفخ، منفخ

(2) مِفْعَلَةٌ

مكنسة، مطحنة، منجلة، منشرة
مطرقة، منقلة، مسطرة، ملعقة
مروحة، منشفة، مراة، محقنة
مجرفة، ملزمة، مفتحة، مدفاة

(3) مِفْعَالٌ

منشار، مثقال، منقاب، مقياس
مفتاح، مصباح، مذياع، ميزان
ميزاب، محراث، منفاخ، منزمار
محراب، مكيال، معراج، مجداف

(4) فَعَّالٌ

براد، سحان، جراد، خلاط
رشاش، سراق، جرار، لباس
كشاف

(5) فَعَّالَةٌ

ثلاثة، عسالة، شوابة، دراجة
سيارة، سخانة، ثلاجة، زحافة
كسادة، عجانة، نظارة، سماعة
دبابة، حمادة، طيارة،

(6) فَاعُولٌ

حاسوب، صاروخ، ناقوس، ساطور
خاذوق، نافور، ناسوخ،

(7) فَاعُولَةٌ

نَاقُورَةٌ ، طاحونة . ناعورة

(8) فَاعِلَةٌ

رافعة ، شاحنة ، سافية ، حاسبة
فاطرة ، صاصرة

(9) فِعَالٌ

حزام ، سوار . زمام ، قناع
لجام ، ركاب ، رباط ، عماد ، زناد

(10) مُفْعَلٌ

منخل ، منجل ، مكتل ، منحل
منقل ، منسل ، موحل

(11) مُفَعِّلٌ

مولد ، مسجل ، محرك ، منبع ، مطمر

EXAMPLES OF INSTRUMENT :- NOUN IN HOLY QURAN

امثلہ اسم آلہ فی القرآن

Find Instrument Nouns in the following Ayats of Holy QURAN and then Translate.

1- وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ

2 وَلَوْلَآ اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّمَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ

3 لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ

4 فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَهُوَ

فِي عِيشَةٍ رَّاضِيَةٍ

⑤ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ
خَيْرًا يَرَهُ

⑥ مَثَلُ نُورِهِ كَمِشْكَوٰةٍ فِيهَا
مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ

⑦ وَإِذَا اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ
إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنشُرْ لَكُمْ
رَبُّكُم مِّن رَّحْمَتِهِ وَيُهَيِّئْ
لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا

EXAMPLES OF INSTRUMENT - NOUN HADITH MUBARAKAH

امثلة اسم آلة في الاحاديث مباركة

Find instrument Nouns in following HADITH MUBARAKAH ①
Try to find which Type حامد و مشتق
Then Translate

صلى الله تعالى عليه وآله وسلم

① عَنْ اَبِیْ مُوْسٰی الْاَشْعَرِیِّ اَنَّ رَسُوْلَ اللّٰہِ قَالَ حُرِّمَ لِبَاسُ الْحَرِیْرِ وَ الذَّھَبِ عَلٰی ذُکُوْرِ اُمَّتِیْ وَاُحِلَّ لِاَنَاثِھِمْ

صلى الله تعالى عليه وآله وسلم

② قَالَ رَسُوْلُ اللّٰہِ لَا تَصْحَبُ الْمَلَائِکَۃُ رُفْقَۃً فِیْھَا کَلْبٌ وَّلَا جَرَسٌ

صلى الله تعالى عليه وآله وسلم

③ قَالَ رَسُوْلُ اللّٰہِ مُلْحَلَۃٌ

يُكْتَحَلُ بِهَا عِنْدَ النَّوْمِ ثَلَاثًا فِي
كُلِّ عَيْنٍ

④ قَالَ رَسُولُ اللّٰهِ صلى الله تعالى عليه وآله وسلم مِفْتَاحُ
الصَّلٰوةِ الطُّهُورُ وَتَحْرِيمُهَا
التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ

⑤ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا اَنَّهَا قَالَتْ
وَالَّذِي بَعَثَ مُحَمَّدًا صلى الله تعالى عليه وآله
وسلم بِالْحَقِّ مَا رَأَى مُنْخُلًا وَلَا
أَكَلَ جَشِيبًا مُنْخُولًا مُنْذُ
بَعَثَهُ اللّٰهُ عَزَّ وَجَلَّ اِلَى
أَنْ قُبِضَ قُلْتُ: كَيْفَ تَأْكُلُونَ
الشَّعِيرَ؟ قَالَتْ كُنَّا نَقُولُ
اُفٍّ

Arabic is most Mathematical Language
It can be explained as much you can as
in Case of Instrument Noun

I think Detail of instrument
have a lot of work

INSTRUMENT NOUN FROM

ثلاثی مزید فیہ و رباعی مجرد
و رباعی مزید فیہ

Some cases we have to format INSTRUMENT NOUN آلہ اسم from NON Sumple Triliteral Verb

غیر ثلاثی مجرد فعل

In this case " We have to Nominate (مرفوع) the INFINITIVE (masc) of that Verb with الف و لام and then added a Word بِـ before this Verb

EXAMPLE

مَا بِهِ اُلِ شتِشفَارُ

THE INSTRUMENT OF SEEKING HELP

NOTE:- There is NO Gender (Masculine and Feminine) SENSE Exisited in the INSTRUMENT NOUN

EXERCISE NO 60

٦٠ . رقم التمرين

Find the roots (مادہ) of following Nouns And by checking their meaning in a dictionary.

DECIDE the meaning by Which Relevant Instrument Noun is being formatted متعلقہ آلہ

① مِنسَج LOOM (Cloth weaving machine)

② مِغفَر (HELMET)

③ مِثقَب DRILLING MACHINE

④ مِدفَع (CANON)

⑤ مِنجَل (SCYCHING)

⑥ مِسْطَرَةٌ Ruler [For drawing Lines]

⑦ مِكْنَسَةٌ (BROOM)

⑧ مِلْعَقَةٌ (SPOON)

⑨ مِنْشَفَةٌ (TOWEL)

⑩ مِخْرَطَةٌ (LATHE MACHINE)

⑪ مِغْرَفَةٌ (Pot)

⑫ مِفْتَاحٌ KEY

⑬ مِقَرَاضٌ (SCISSORS)

⑭ مِنْظَارٌ (TELESCOPE)

⑮ مِنْفَاخٌ (COMPACT AIR COMPRESSOR (OR TYRE INFLATOR)

⑯ مِصْبَاحٌ (LAMP)

DEFECTIVE OR WEAK VERBS (1)

(INTRODUCTION)

(1) غیر صحیح افعال

64:1

(تعارف)

There will be repetitive discussion of Arabic alphabets and many of their Properties in nont lessons. Thats why Thats why many important matters relevant to Arabic alphabets and many of their Properties will be discussed in this Lesson.

However you have already Studied Some Part of this discussion We feel it Suitable that That first we have to describe the introductory descriptions of few terms and definitions about ALPhabets. So it will be easy for Students to understand the the matters of defective or weak Verbs

64:2 Arabic alphabets begin with HAMZAH, which have the specific rules of writing ء ئ ؤ However its most common formation is ء, Except this formation It is also written on الف واو OR یاء which means

ا - و - ی

64:3 -: You have already Studied a classification of 28 Arabic alphabets, which is that there are 14 sun letters and 14 moon Letters

(SUN LETTERS حروف شمسية

(MOON LETTERS حروفِ قمريه

There is another classification of Arabic alphabets which is that

Alif, Waw and Yaa ا . و . ى

are called حروف علة (Weak letters)

and all remaining Letters are called حروفِ صحیح sound Letters

in Arabic word عِلَّة is called DISEASE, And those Letters are called حروف علة because those Letter faced a disease at the time of formations of Nouns and Verbs اسماء وافعال - detail of this disease is that if there is a Weak Letter حرف علة is existed in the Root (مادہ) of a Word then Sometimes (not always) Those words are not used in accordance with their correct Pattern وزن صحیح For Example the Root of كَانَ is (ك . و - ن)

Its First Person (صیغہ اوّل) Should

be on the Pattern of كَوَنَ But it is used as فَانَ, Thats why if a weak Letter حروف علة is existed in a word and for (above) reason, Those ... Sometimes not used in accordance with their correct Pattern are, called defective or weak VERBS This

غير صحيح افعال

64:4 ___: We have Just told you that Letter (الف) is Excluded from the List of Arabic alphabets. If we include الف in the List of Arabic alphabets Then the total Number of alphabets are 29. But still we told 3 Letters of حروفِ علة are

ا ـ و ، ی ـ

However Please note همزہ is not included in حروفِ علة, همزہ is

حرف صحیح

However همزہ can be declared as (مشابہ حروف علة) Similar to weak Letters. It is very important to describe The difference of

همزہ + الف

64:5 ___: Please note in Arabic الف and همزہ are two different Things. Please keep in mind The basic Difference between them.

* (VERBS)

(i) ہمزہ must have a diacritical Points (or Symbols)

فتحہ، ضمہ، کسرہ، سکون

It never can be free from any Symbol. But الف must be free from any diacritical Point or symbol It always empty, الف is only used for to EXTRACT The FATAHTISED LeHer which is before it

(ما قبل مفتوح حرف)

For Example بَ ← بَا

(ii) ہمزہ can be existed before, after or in middle of the word However الف can never be existed in the begning of any word. But it is always existed after a letter, The letter الف which is Existed in the begning of following words.

(انسان، اَنہار، اُمہات)

But infact it is (ہمزہ)

However the letter (which) is after letter س + ہ is الف Not ہمزہ

(iii) The Symbols, before ہمزہ may be [فتحہ، کسرہ، ضمہ، سکون] [on the letters] are possible.

But only فتحہ is always imposed on the letter before الف

If you understand the difference between همزہ and الف. Then Please note that There(are) two types (each) of همزہ and الف are existed in accordance(to) their usage

(بلحاظ إستعمال)

Now you have to understand This matter carefully.

64:6 -: الف is either

ممدودہ (OR) مقصورہ

الف ممدودہ is that الف which is Pronounced by more Prolongations (much extraction) and there will be a Hamzah or instead of Hamzah any Silent or Nunnated letter

(ساکن اَوْ مشدد حرف)

For Example

اَلسَّمَآءُ

اَلضَّآلِّيْنَ

However الف مقصورہ is that الف which is not Pronounced with much Prolongation

FOR Example قَالَ دَعَا etc

64:7 There are many types of همزة, But Two types are more prominent

همزة الوصل

همزة القطع

همزة الوصل is that همزة which has a Silent Letter after it. and if an imposed Symbol Letter متحرك حرف is existed before it Then this imposed Symbol Letter (متحرك حرف) is pronounced by Connecting a Silent Letter ساكن حرف and همزة الوصل will not be pronounced

Some times (همزة الوصل صامت) and omitted or removed in Writting

FOR EXAMPLE

وَٱلْقَمَرِ لِلْمُتَّقِينَ

وَ ٱلْقَمَرِ

which was actually ل ٱلْمُتَّقِينَ

Same as بِٱسْمِهِ was بِ اِسْمِهِ

and بِسْمِ اللَّهِ was بِاِسْمِ اللَّهِ

However همزة القطع is that هَمزة

which is not silent (صامت) when attached with the symbol imposed letter متحرک حرف written before it. But it is Pronounced to its actual Diacritical Points فتحہ، کسرہ، ضمہ سکون

For Enample وَ اَقْبَلُ

فَاَكْرِمْ

You have already Studied brief discussion about همزة الوصل and همزة القطع in the first and Second Parts of those Collection of notes (Book) Pages No

Now You have to understand few more matters about the explaination همزة القطع & همزة الوصل

64:8 Please note the Places, where همزة الوصل is Existed

(i) :- in the begining of لام تعریف اَلْ (اَلْ of definition) OR we can say Laam of admiration

DEFINITE BY ARTICLE اَلْ

مُعَرَّف بِالّلام اَلْقَمَر

(ii) in the begning of Impevative Peson (صیغہ امر) of Simple triliteral Verb

(فعل ثلاثی مجرد)

اُنْصُرْ

(You HELP)

(iii) The Persons of verbs, starting with همزہ of Past, impevative and infinitive of increased triliteral and incveased of Quadriliteral, Except باب افعال

ثلاثی مزید فیہ
رباعی مزید فیہ

فعل ماضی، امر، مصدر

(iv) Neanly 10 Nouns of Arabic begin with همزۃ الوصل, The Nouns Mostly used in Holy Quran are as under

اِبْن ، اِبْنَۃ اِسْم

(NOUN) Daughter (SON)

اِمْرَءٌ اِمْرَأَۃٌ

(WOMAN) (MAN)

اِثْنَان ، اِثْنَتَان

(TWO WOMEN) (TWO MEN)

Please note Except The همزۃ الوصل of همزۃ الوصل, will be always KASRAHTISED OR DHAMATISED But it will never be FATAHTISED.

لازم تعریف

*1 Please note Except همزة الوصل of الأمر, all همزة الوصل are KASRAHTISED مكسور or DHAMMAHTISED مضموم. But it will never be FATAHTISED مفتوح

64:9-: Now please note the places of همزة القطع

(i) Real Hamzah همزة اصلي which is part of The Root of the word. الف is not part of the root of the word (any)

(ii) The Hamzah of of First Person Singular of all Imperfect Verbs

همزة، واحد متكلم
فعل مضارع
أَفْعَلُ

(iii) Initial همزة of افعل التفضيل (NOUN OF PRE-EMINANCE) or الوان، عيوب (DEFECTS & COLOUR)

أَعْظَمُ، أَكْرَمُ
أَتْقَى

*1 This statement is repeated because of its importance

(iv) Hamzah existed in the Patterns of Broken plurals جمع مکسر

For Example

آثْوَابٌ اَبْنَاءٌ

(v) The Hamzah of باب افعال and infinitive of Imperative past

فعل ماضی، امر، مصدر

(vi) The all Hamzah's which are imposed in begning of words

[Excluding the Hamzah's described in (iv) Part of 64:8 on page No:

Those words are اِبْنٌ، اِبْنَةٌ، اِسْمٌ، اِمْرُءٌ، اِمْرَأَةٌ، اِثْنَانِ، اِثْنَتَانِ]

For Example

اُمٌّ، اَبٌ، اُخْتٌ

(vii) The همزہ Existed in the begning of Letter's is also همزة القطع

اِلٰی، اِنْ، اِذَنْ

CORRECT METHOD OF WRITTING

Correct method of writting is that we should must show the Symbol of Split علامتِ قطع (ع) where There is همزة القطع Existed

However for همزة الوصل . There is no need of showing any Symbol.

But Please note that Holy Quran Printed in Arabic Countries They used to Show the Symbol (ص) of Joining علامت وصل on the همزة الوصل

64:10 _: You have already told that ا-و-ی are weak letters

الف is always and must Existed wilhout any زبر (VOWEL) That's Why it is Excluded from the List of Arabic alphabets, But الف is described in the Week letters حرف علة, Just because ی + و mostly changed in formation of الف

So According to imposing the Vowel Points حرکات There are only Two Weak Letters حروفِ علة

و ، ی

64:11 Those حروفِ علة (و ، ی) are used for a bit Prolongation of the Vowels (حرکات) imposed on the Letters

for Enample بَا To بَ

بُوْ To بُ

بِیْ To بِ

Because with the Prolongations of فتحہ ، ا (الف) is Produced and with Prolongation of ضمہ a و (واؤ) is Produced. and with the Pronlongation of کسرہ a ی is Produced Thats why فتحہ is called Compatible Vowel of ا (الف)

ضمہ " " " " " و (واؤ)

and کسرہ " " " " " ی (یا)

Compatible Vowel is موافق حرکۃ

64:12 Probably in most Languges of world, People of native Language feel difficuties in to the Pronounciation of many of Words. and they speak or Write Those words by changeng a different ways

For Enample in English

CAN NOT → "Can't"

AND "n"

In Arabic Quantity or number of those types of words are Comparatively more. which are changed while in Writting or Speaking

The Experts of Etymology had discovered That unanimously Those changes are of Three types,

However Then those Three types are further classified in many types, which will be described in more details in Next Lessons

At the moment we have to understand the nature of those three types

1. تخفیف (REDUCTION)

Which means ہمزہ is omited (or deleted or removed) or will be Changed by some other Weak letter (حرف علة)

2. إدغام (ASSIMILATION)

Which means Two same letters are Two Letters of same point of Articulation هم جنس, هم مخرج will be Pronounced by mixing them By which تشدید (NUNNATION) is Produced

For Example حَبَبَ ← حَبَّ

3 تعلیل (CHANGING)

Which means a weak Letter is omitted (حذف) or changed with another weak letter, which means making it compatible (موافق) with The vowels of the letter which is before it. or the vowel of letter which is before it, making His vowel compatible to this weak Letter. D

weak Letter

DON'T WORRY ABOUT EXAMPLES THIS LESSON IS JUST INTRODUCTION
ALL DETAILS WILL BE DESCRIBED IN NEXT LESSONS RESPECTIVELY.

ماہرینِ علم الصرف

The Experts of Etymology had also discovered That all above Changes are came into existence by very specific rules and regulations.

We have to Learn those specific rules and regulations in Next Lesson.

But before this Stage We have to understand the kinds of weak or defective verbs.

When we cleanly understand the kinds of weak verbs then it will be very easy to understand their specific rules and regulations of Changes. [IN WEAK LETTER]

قواعدِ تعلیل فی غیر صحیح افعال :-

WEAK VERBS (2)

(KINDS) غیر صحیح افعال (اقسام)

65:1 There are many classifications of Verbs in Arabic.

(i) for Example According to TENSE There are Two Kinds of Verbs

فعل ماضی . فعل مضارع

Past Tense

Imperfect Tense

(ii) According to Numbers of Real Letters in the Root, There are two types of Verb

(a) 3 letters Verbs are called

Triliteral ثلاثی

(b) 4 Letters Verbs are called

QUADRITERALS رباعی

Then there are Two more Types of ثلاثی and رباعی, according to adding more Letters in the root [or not adding more letters in the root]

Like SIMPLE Triliteaval ثلاثی مجرد
عَمَلَ

Increased Triliteval ثلاثی مزید فیه
اِسْتِعْمَالٌ

Simple
Quadriliteral رباعی مجرد
بَعْثَرَ

INCreased
Quadriliteral رباعی مزید فیه
فِرْطَاسٌ ـ تَدَحْرَجَ

There are another Type is also Existed which called

SIMPLE
QUINTILITERAL خماسی مجرد

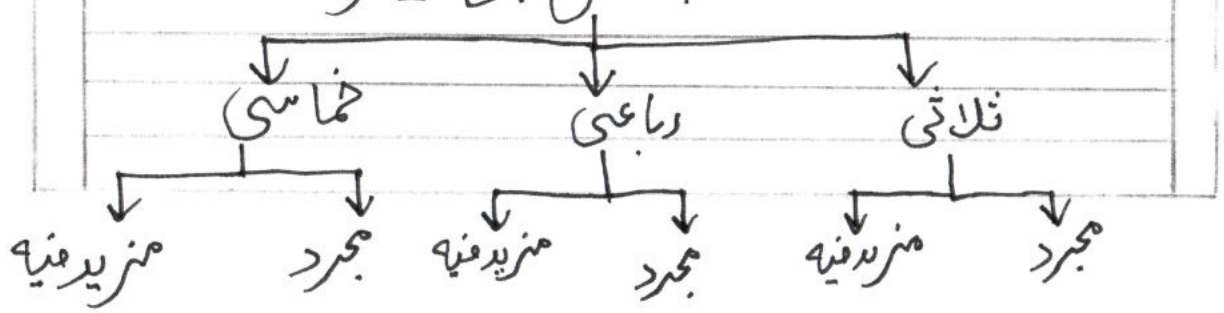
INCREASED
QUINTILITERAL خماسی مزید فیه

خَنْدَرِيسٌ

سَفَرْجَلٌ

Please note خماسی words are used not too much and not discussed in details

اقسام فعل بلحاظ حروف مادہ



(iii) Active Tense فعل معروف

Passive Tense فعل مجہول

INTRANSITIVE VERB فعل لازم

TRANSITIVE VERB فعل متعدی

above are more 4 Types of Verbs in Arabic. Please note we have already studied in details in the Part-No 2 of Those Notes, فعل معروف، فعل مجہول، فعل لازم

Those are already discussed in details. فعل متعدی

65:2 There are Two types of Verb according to the nature of the letters of the Root of word which are called

صحیح ، معتل

(SOUND) (WEAK)

صحیح (SOUND) is that Verb who has all Sound letters (صحیح حروف)

For Example طَلَبَ

معتل is that verb who has any weak letter (حرف علة) in the Root of the verb

For Example أَكَلَ

We have already told you that الف is not existed in any Root. That's why فعل معتل is that verb which has any of Two letters which mean و ، ی

65:3 Then there are further Two types of فعل صحیح (SOUND VERB)

صحیح سالم + صحیح غیر سالم

(SOUND PERFECT) SOUND IMPERFECT

صحیح سالم :- SOUND PERFECT Verbs are those verbs. in which There is no ہمزہ and not any Letter is repeated in the Root of the Verb

FOR EXAMPLE نَصَرَ

صحیح غیر سالم - is that Verb in which ہمزہ is existed in the root of verb or a Letter is repeated in the root of the Verb

for Example قَصَصَ OR قَرَءَ

65:4 Same as there are Two Types

فعل صحیح غیر سالم

SOUND IMPERFECT VERB

which are called

مہموز مضاعف

[ASSIMILATED OR DOUBLED VERB]

(HAMZATED VERB)

مہموز HAMZATED VERB is that Verb which has a همزة in the Root of Word

أَمِنَ

مضاعف ASSIMILATED OR DOUBLED VERB is that verb in which A Letter is existed in the Root of a Word Two Times

ضَلَّ ، مَدَّ (ض،ل،ل) (م،د،د)

Please note in مضاعف, mostly a Letter is existed repeatedly in the Place of کلمہ عین and کلمہ لام

(Letter ع), (Letter Laam)

For Example ضَلَّ (ض،ل،ل) مَدَّ (م،د،د)

Please note there is very less Chance of repeating of same letter in the Place of كلمہ فاء and كلمہ عین
(Letter Faa) (Letter Laam)

For Example تَتَرَ (LION)

Same as there is very less Chance of repeating of same letter in the Place of كلمہ فاء and كلمہ لام
(Letter faa) (Letter Laam)

For Example قَلَقٌ (ANXIETY)

65:5 There are 4 Types of فعل معتل (WEAK VERBS) According to Position of حروف علۃ in the Root of فعل معتل

مثال :- ANALOGOUS VERB

اجوف :- HOLLOW VERB

ناقص :- DEFECTIVE VERB

لفیف :- DEFECTIVE VERB WITH TWO WEAK RADICALS

Detail of 3 Kalma's Compatibility

کلمہ فا → طلب
کلمہ عین ↓
کلمہ لام → فعل

فعل ثلاثی مجرد کا Pattern → فعل
فا → کلمہ فا
عین → کلمہ عین
لام → کلمہ لام

مثال (ANALOGUE VERB) مثال is That type of فعل مثل which has حرف علة in the Place of (کلمہ فاء) Letter Faa, وَعَدَ

↑ حرفِ علۃ "و"

اجوف (HOLLOW VERB) is that type of فعل مثل which has حرف علة at the Place of کلمہ عین (Letter AIN)

For example -

بَيَعَ

↑ حرف علة

ناقص (DEFECTIVE VERB) is that type of فعل مثل which has حرف علة at the Place of کلمہ لام (Letter Laam)

For Example -

خَشِيَ

↑ حرف علة

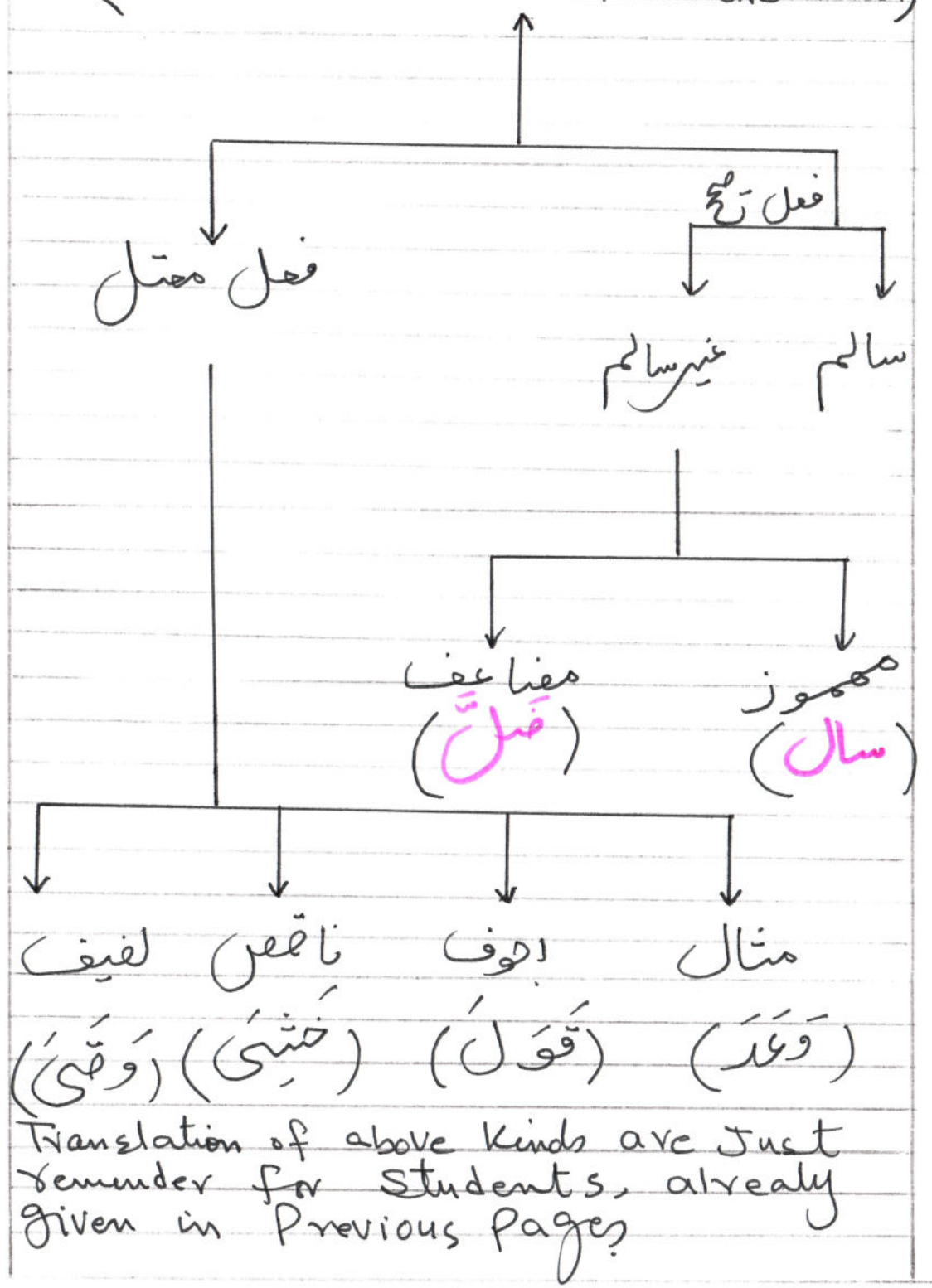
لفیف (DEFECTIVE VERB WITH TWO WEAK RADICALS has) is That Type of فعل مثل, which ↓ Two حرف علة in the Root of VERB

For Example -:

TWO WEAK LETTERS in Same Word → وَقَيَ + رَوَيَ

65:6 We can easily understand Those kinds with the help of Table below.

KINDS OF VERB
(ACCORDING TO THE NATURE OF LETTERS IN ROOT)



Translation of above kinds are just remainder for students, already given in Previous Pages

65:7 If we ignore the Sub categories of above Types of Verb (KINDS according to the nature of Letters in the root of a Verb) Then there are following Kinds of Verb.

(i) صحیح (SOUND) in which all Letters are sound ضَرَبَ

(ii) مہموز (HAMZATED) in which There is a ہمزہ in the root سَأَلَ

(iii) مضاعف (ASSIMILATED) in which a Same Letter Existed Two times ضَلَّ

(iv) مثال (ANALOUGE) in which حرف علۃ Existed in Place of فاء کلمہ وَعَدَ

(v) اجوف (HOLLOW) in which حرف علۃ Existed in Place of عین کلمہ قَوَلَ

(vi) ناقص (DEFECTIVE) in which حرف علۃ existed in the Place of لام کلمہ غَشِيَ

(Vii) لفیف DEFECTIVE (VERB WITH TWO RADICALS) in which Two حرف علۃ existed in the Root of Verb and both حرف علۃ are different (وَقَىَ

(A PERSIAN MOST POPULAR STANZA)

صحیح است و مثال است و مضاعف
لفیف و ناقص، همموز و اجوف

65:8 There is another definition of existed فعل صحیح Sound verb is in few books

(i) There is no Hamzah existed in the root of Verb

(ii) There will be no repetition of Same Letter in the Root

(iii) There is no حرف علة in the root of word.

According to this definition همموز and مضاعف are also included in فعل غیر صحیح (WEAK VERB)

But if we classify on the basis حروف علة + حروفِ صحیح Then همموز and مضاعف will be included in فعل صحیح (SOUND VERB)

However/Because همموز and مضاعف both have been facing changes, thats why those (همموز، مضاعف) are included in (SOUND IMPERFECT VERB) فعل صحیح غیر سالم

Which means

ACCORDING TO LETTERS THOSE ARE صحیح (SOUND)

ACCORDING TO CHANGES THOSE ARE غیر سالم (IMPERFECT)

65:9 -: Now you have to note this matter that what is the important discussion has been done relevant to the Letters of the root of words. its Base is فاء کلمہ، عین کلمہ، لام کلمہ

Thats why if weak letter حرف علۃ and همزہ is existed with فا کلمہ، عین کلمہ، لام کلمہ

Then Just due to this cause That word is not included in مہموز، معتل

For Example First person of باب افعال IS أَفْعَلُ its همزہ is not at Place of فا کلمہ، ع کلمہ and لام کلمہ

Thats why all words of Sound letter Roots (which will be formatted on this pattern are not accepted as

مهموز

For Example

أَدْخَلَ

أَكْرَمَ

أَخْرَجَ .

are not (مهموز)

Same as patterns of Dual and Plural Persons of Third Person masculine of past active Tense

(فعل ماضی معروف)

are-

فَعَلَا فَعَلُوْا

This Paradigm or Conjugation, is called صرف کبیر

فَعَلَ	فَعَلَا	فَعَلُوْا
فَعَلَتْ	فَعَلَتَا	فَعَلْنَ
فَعَلْتَ	فَعَلْتُمَا	فَعَلْتُمْ
فَعَلْتِ	فَعَلْتُمَا	فَعَلْتُنَّ
فَعَلْتُ	فَعَلْنَا	فَعَلْنَا

Just as a reminder Complete Paradigm تصریف is given for Past active Tense فعل ماضی معروف

Please note there are الف and واؤ are in فَعَلَ and فَعَلُوْا

Thoso الف and واؤ are Extra with Existing ف, ع & ل which will be Thats why the words formatted on the Pattern of roots of Sound Letters are not considered as معتل (WEAK)

for Example ضَرَبَا, ضَرَبُوْا are not Considered as شَرِبَا, شَرِبُوْا معتل

Please note by imposing Nunnation تشدید on the کلمہ عین of بابِ تفعیل بابِ تفعّل

It never become a مضاعف The main cause is that There is repetition of کلمہ عین.

65:10 Be cavefull relevant to the kinds of weak verbs. Sometimes those kinds are overlapping متداخل

Which means A root can be Same time

مهموز and مضاعف

For Example

أَزز

A root is Same time

مهموز

AND

معتل

For Example-

أَتى

أَتى

Two types of rules are applied on above words أَزز and أَتى

Thats why First of all معتل is discussed in many books of Etymology Because There are many Rules are discussed in معتل, After معتل They discussed مضاعف Then they discussed مهموز

So in Traditional Books of Arabic Grammer They stant from HARD TO EASY concepts. But we followed the Experts of Arabic who start from EASY CONCEPT TO HARD CONCEPT, which mean we shall discuss with First مهموز Then مضاعف and in Last معتل

We Shall discuss about overlapping roots [متداخل / مادّات] after describing the specific rules of all three Kinds of WEAK Verbs

مهموز، مضاعف، معتل

EXERCISE NO.61 (A)

رقم التمرین

(الف)٦١

Explain following roots, That Those are relevant to which kind of Seven types (ہفت اقسام)

[صحیح، مہموز، مضاعف، مثال، اجوف، ناقص، لفیف]

Please not word صفت Means Seven in Persian Language

(Alhamdu-lillah I know Persian Language as well)

I Love Arabic because

احبوا العرب لثلاث

لانی عربی، والقرآن عربی

وکلام اهل الجنة عربی

الٰہی صلّ وسلّم وبارک وشرّف وکرّم حبیبنا محمدا وآله واصحابه اجمعین بعدد کل معلوم لک

The roots which are relevant to 2 types, Describe their both types as well

1- أ م ر - أ م م

ج ي ء - ر و ي

و ر ي - ي س ر

س س ر - س ر ر

أ س س - ق و ل

ب ي ع - س و ي

ر ض و - ر أ ي

ي م م - أ ي ي

و ق ي - ب ر ء

س أ ل -

EXERCISE. NO. 61. (B)

رقم التمرين ٦١. (ب)

Describe The ROOT (مادة) of following Nouns and verbs. what is kind U Describe, as well, [ROOT & Kind]

يَذْهَبُ - يَأْكُلُ - يَدْعُو (He calls)

ذَهَبُوا - وَهَبَ (He awarded)

تَقَبَّلَ - (He was honoured) عَزَّ

تَقَوَّلَ [He Made up a Talk]

سُئِلَتْ - يَقُصُّ (He describes a Tale)

مَلَأَ (He filled)

قَاتَلَ - يَكُوْنَ - لَيَشْمَتَنَّ

أَدَبٌ - بَأْسٌ - عَزِيْزٌ - نُنَزِّلُ

مَمْلُوءٌ - يَسَّرْنَا (We made it easy)

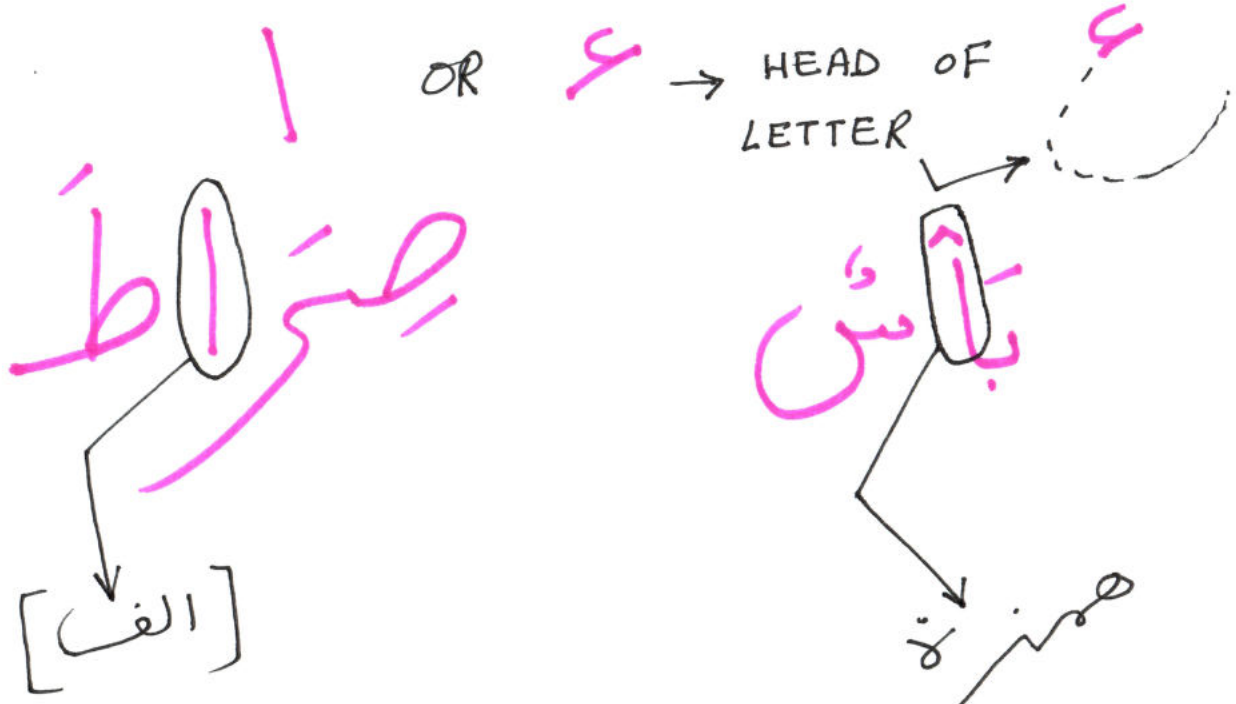
مَنْصُوْرٌ - يَسِيْرٌ

THE DIFFERENCE OF الف AND هَمْزَة AND KINDS OF هَمْزَة

FIRST LETTER OF ARABIC ALPHABET IS الف, MAIN SIGN OF الف IS THAT, IT HAS NO VOWEL POINTS ← ضَمَّة، كَسْرَة، فَتْحَة، سُكُوْن

IF VOWEL POINTS ARE IMPOSED, THEN THIS الف IS KNOWN AS هَمْزَة, AND CAN BE WRITTEN IN BOTH WAYS AS BELOW

ا OR ء → HEAD OF LETTER



اِسْتِعْمَالِ هَمْزَة فِي مُرَكَّبَات

USE OF هَمْزَة IN COMPOUNDS

اَلصَّادِقُ وَالْمُحْسِنُ

هَمْزَةُ الْوَصْل.

هَمْزَةُ الْوَصْل

JOINING HAMZAH

اَلشَّمْسُ وَالْقَمَرُ

(MUST NOT PRONOUNCED)

هَمْزَةُ الْقَطْع

DIVIDING HAMZAH

قُلْ هُوَ اللّٰهُ أَحَدٌ

وَ إِذْ قَالَ رَبُّكَ

(MUST BE PRONOUNCED)

هَمْزَةُ اِسْتِخْبَار

TELLING NEWS (HAMZAH)

أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ ...

هَمْزَةُ اَمْر

ORDERING HAMZAH

أَقِمِ الصَّلٰوةَ لِدُلُوكِ الشَّمْسِ ...

هَمْزَةُ تَسْوِيَة

EQUALITY HAMZAH

أَأَنْذَرْتَهُمْ أَمْ لَمْ

تُنْذِرْهُمْ لَا يُؤْمِنُونَ ...

هَمْزَةُ اِسْتِفْهَام

QUESTIONING HAMZAH

أَلَمْ يَجِدْكَ يَتِيمًا فَاٰوٰى

هَمْزَة نِدَائِيَة

CALLING HAMZAH

أَمُنْقِذًا مَالَكَ! ابْدَأْ بِمَنْ تَعُولُ

أَمُنْكَبًّا عَلَى الدُّنْيَا أَكْثِرْ ذِكْرَ

هَاذِمِ اللَّذَّاتِ

أَحُمَيْرَاءُ! لَا تَأْكُلِي الطِّينَ فَإِنَّهُ

يُفْظِعُ الْبَطْنَ. يُفْنِي اللَّوْنَ

هَمْزَة الْمُتَوَسِّطَة الْمُفْرَدَة

MIDDLE SINGLE HAMZAH

حَيَاةُ الطُّفُولَةِ

مَمْلُوءَةٌ بِالْبَهْجَةِ وَالسَّعَادَةِ

هَمْزَة أَصْلِيَّة

ORIGINAL HAMZAH

إِنَّا أَنْشَأْنُهُنَّ إِنْشَاءً

هَمْزَة اِبْتِدَائِيَّة

INITIAL HAMZAH

أَشْرَبُ الْمَاءَ

هَمْزَة مُتَوَسِّطَة

MIDDLE HAMZAH

أَنْتَ مُؤْمِنٌ

هَمْزَة نِهَايَة

LAST HAMZAH

أَنْتَ بَطِيءٌ

مهموز الفاء

HAMZAH IN LETTER ف POSITION IN EXAMPLE

فعل
- ف POSITION
- ع POSITION
- ل POSITION

أَمَلَ

مهموز العين

HAMZAH IN LETTER ع POSITION

سَأَلَ

مهموز اللام

HAMZAH IN LETTER ل POSITION

قَرَأَ

همزة المتكلم

HAMZAH OF FIRST PERSON

إِنِّيْ أَعْلَمُ مَا لَا تَعْلَمُوْنَ .

همزة المتطرفة

EXTREME HAMZAH

شَاطِئُ الْوَادِ الْأَيْمَنِ

همزة زائدة للتأنيث

EXTRA HAMZAH FOR FEMININE

صَحْرَاءُ

FEW MORE TYPES OF همزة

الهمزات العجيبة 4

همزة السلب والازالة والنفي

DEPRIEED, COMPENSATED NEGATED HAMZAH

وَأَقْسِطُوا إِنَّ اللهَ يُحِبُّ الْمُقْسِطِينَ.

همزة التعدي والنقل

USURPATED AND COPIED HAMZAH

أَعْلَمْتُ زَيْدًا خَالِدًا نَاجِحًا

همزة الصيرورة

DEVELOPED → HAMZAH

أَثْمَرَتِ النَّخْلَةُ

همزة الدخول

ENTERING HAMZAH (PLACE AND TIME)

PLACE → أَعْرَاقَ فُلَانٍ

TIME → أَشَامَ وَأَمْسَى فُلَانٌ

أَصْبَحَ

همزة المصادفة او الوجدان

ACCIDENTAL OR CONSCIENTIOUS HAMZAH

أَحْمَدْتُ زَيْدًا

همزة الاستحقاق (او المجنونة)

ENTITILED OR ARTICULATED HAMZAH

أَحْصَدَ الزَّرْعُ، أَجْرَمَ الثَّمْرُ.

22-12-2020 HAMZATED VERB (1)

(66:1) (1). مهموز

You have already studied in the Previous Lesson that if همزہ Existed in the root of a Verb, Then this Verb is called مهموز

Now you have to Note if همزہ is Existed in place of فاء کلمہ, Then it is called

مهموز الفاء :-

"HAMZATED WITH FAA"

For Example أَكَلَ

If همزہ is existed in the Place of "عین کلمہ" Then this it is Called "مهموز العین"

HAMZATED WITH AIN

For Example سَأَلَ

IF همزہ is existed in the Place of "لام کلمہ" Then it is called

مهموز اللام

HAMZATED WITH LAAM"

For example. قَرَأَ

66:2 .·. Most changes are occured in the

مهموز الفاء "HAMZATED WITH FAA"

However There are negligible Changes occured in the

مهموز العين + مهموز اللام

(Least changes)

Those changes are of Two types

① COMPULSORY CHANGES

(2) OPTIONAL CHANGES

The meaning of compulsory Change is that all of Arab world including all different Tribes must Change Word definitly when Speaking and Writing.

And optional changes are that Changes, ~~which~~, many of Tribes

PRONOUNCE AND WRITE IN ITS ORIGINAL FORMATION (A WORD)
AND MANY OF TRIBES

PRONOUNCE AND WRITE THOSE WORDS IN CHANGED FORMATION

That's why Both FORMATIONS ARE CORRECT AND ACCEPTED, CUSTOMISED & FUNCTIONAL-

66:3 There is only one specific ~~Rule for the Compulsory Change~~ for مهموز الفاء "Hamzated with Faa"

Which as follows

If Two همزة are existed, in a Verb and first Hamzah همزة is Vowelled (همزة متحرك) and second همزة is silent (همزة ساكن)

We must change 2nd همزة Compatible to the LETTER OF FIRST همزة VOWEL (حركة)

FOR EXAMPLE

IF FIRST HAMZAH HAS ـَـ Then 2nd همزة Change to ا الف

IF " " " " " " ـِـ " " " " ي

IF " " " " " " ـُـ " " " " و

Please note this change is not only writting bout as well in Pronounciation

66:4 For Example we start with word أَأْمَنَ (Be in Peace)

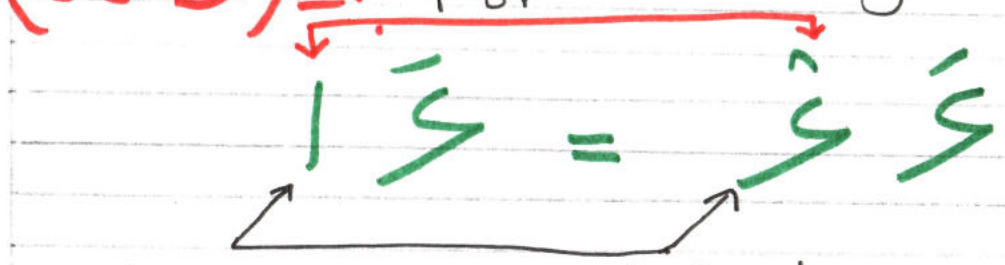
This word will be formatted as

أَآمَنَ

on the Pattern of First Person
of باب افعال
According to rule
2ND HAMZA WILL CHANGE
IN TO الف
And then used as
Its infinitive "مصدر" آمَنَ
will be formatted on the Pattern of
إِفْعَال as أَأْمَنَ
willbe
But used as
[Pattern of]
Same as First Person "واحد متكلم"
of Imperfect (مضارع) in باب افعال
is
أُفْعِلُ
on that Pattern the
Word أُؤْمِنُ is Formatted
But أُومِنُ is used

44:5 (for memorising) (66:5) :- We can describe this rule By following formula

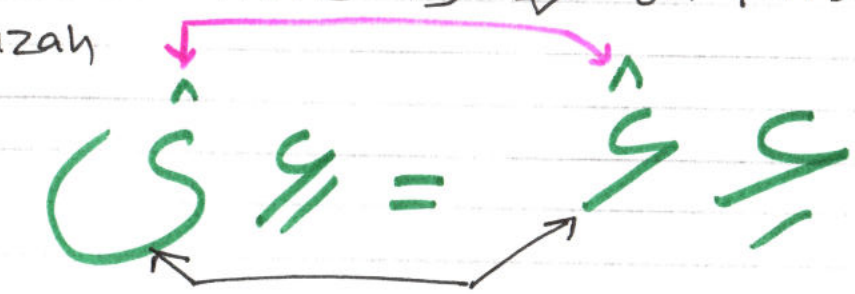
:- For



Please read from Right Side As Arabic is from Right to Left

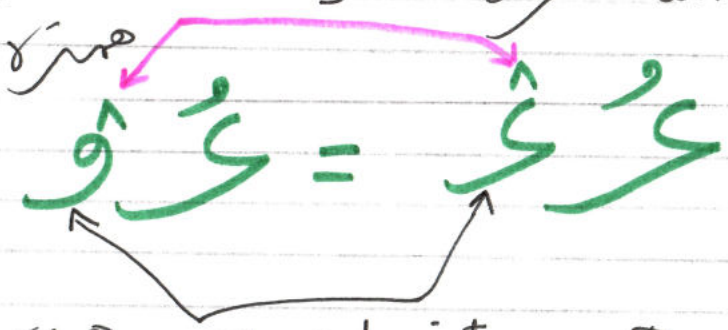
2nd ز changed in to ى

Because There is مدّ on First Hamzah



2nd ز changed in to ؤ

Because There is a ز under First ز



2nd ز changed into ئ

Because There is a مدّ on the First ز

Please note This matter that if an الف is existed after a FATAHTISED HAMZAH (ہمزہ مفتوحہ)

Then there are 3 methods of WRiTING

Third method is common in Arabic But also used in the URDU Language.

ا (1)
ـٖ (2)
ـٓ (3)

However 2nd and Third method is only used HOLY QURAN

66:6 Please note There are many rules of optional Changes for the formation of

(جمع)

which are ultimately the Resuelt of difference of used of optional Changes in غیر صحیح افعال

And effects of those differences are found in the Famous Seven Recitation Styles of HOLY QURAN

(سبع قرأت)

However their usage in the common Arabic books is negligible However it is very important to describe few important rules You have to clear one point in your mind

(Page- 883 To 886 are not added) *1
But nothing is missed

We just Studied in the Paragraph NO 66:3 that

COMPULSORY CHANGES ONLY OCCUR WHEN THERE ARE TWO HAMZAH'S IN ONE VERB

Now Please note that

OPTIONAL CHANGE OCCURED WHERE IS ONLY ONE HAMZAH

همزہ منفردہ

Which means only one Hamzah

66:7.. First Rule of optional change is that - If there is one همزہ and before it a Vowel Letter (متحرک حرف)

In this situtions it is allowed to CHANGE THIS HAMZAH COMPATIBLE TO THE LETTER OF FIRST HAMZA VOWEL (حرکت)

*1 Actually 5 Pages are Reserved for to insert more details But those details were added as Page No: 876 (a) To (E) - So Page No:s missed But Mal

Materials of Arabic Grammar are not missed.

رَأْسٌ ← رَاسٌ

(HEAD)

Here همزہ أ is Changed into (الف) in accordance With the Vowel of letter which is before همزہ because there is فتحہ on رَ Thats why أ is Changed into الف

ذِئْبٌ ← ذِيْبٌ

(WOLF)

مُؤْمِنٌ ← مُوْمِنٌ

(Believer)

Are or Can be Spoken or Written and in many Recitation Styles, Thos Words are Written and recited.

66:8 - Second rule for optional Changes is that

if همزة متحركة

Single Hamzah → is FATAHTISED (مفتوح)

and there is ضمة or كسرة

is on the letter before it

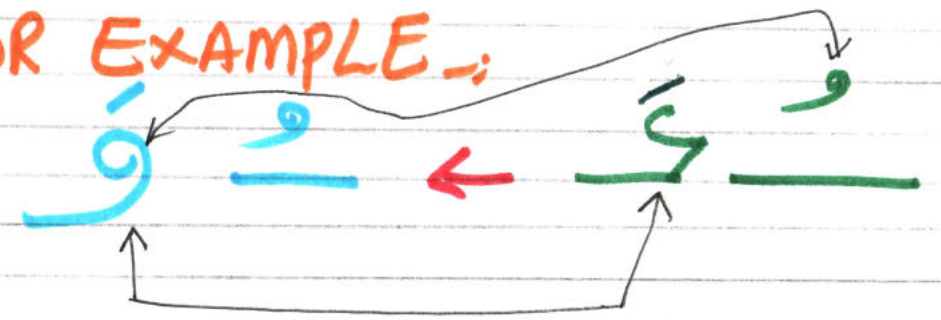
Then this Hamzah is allowed to be Changed into

Compatible to Letter

OF همزة "VOWEL"

But فتحة will be Still Existed on the Changed Letter.

FOR EXAMPLE -:



DHAMAH is Changed in to و

But فتحة of Hamzah is still on واو

890

KASRAH is Changed into ى

But شكل of Hamzah is Still on "ى"

For Example

هُنُرُؤُا ← هُنُرُوا

كُفُؤُا ← كُفُوا

in Both Cases Hamzah is Eleminated and only واو is Pronounced.

Please note قرات حفص which is رائج Customised, Functionalised in South Asian Countries and as well in eastern Countries Like Indonesia, Malaysia. above words are pronounced in their Changed Version OR FORMATION

هُرُوا - كُفُوا

But قرات ورش

Pronouneiation of WARASH which is Customised/Functionalised in the most AFRICAN COUNTRIES

Those words are being Pronounced in their original formation

هُنِّئُوا لَفُوًّا

Please note in original formation واوُ is only used as a base or foundation of هنّئوا لفوّا, However in Changed Formation واوُ is Clearly Pronounced, same as from مِئَةٌ can be Pronounced as

مِئَةٌ " " " " فِئَةٌ

لِئَلَّا " " " " لِيَلَّا

And in many Recitation Styles Those words are Prounced as above

66:9 The Third Rule of optional Change is that if همزہ منفردہ is voweled(متحرک) and a silent واؤ or a silent یٓ is existed before it then This ـِ ـُ ـِ Changed into the Letter which ء is before Hamzah and then we can assimilat إدغام both Letters

For Example صفت مشبہ نَبِیٌّ,

is Formatted on the Pattern of فَعِیْلٌ

From the word نَبَأٌ

and this word نَبِیٌّ is also recited in many rection Styles (اسلوبِ قرات)

However in many recitation styles it is Changed ئ and recited as نَبِیٌّ means

نَبِیٌّ ← نَبِیْئٌ ← نَبِیُءٌ

Two ی are assimilated and Nunnation is appeared شد

ی is added because of ـِ of ب and Hamzah is Removed

66:10 _: You have to describe the a brief Small conjugation.

(صرف صغیر)

SMALL CONJUGATION

A conjugation in which each Third Person Singular (واحد مذکر غائب) of

Past, Imperfect (active, Passive), Imperative Prohibitive, Active (Present) Participle, Passive (Past) Participle, Noun of Place & Time adjective, Elative, Instrument Noun Exaggrational Noun

So it is very important Exercise for a Arabic Grammar intelligent student

By describing this صرف صغیر A Student can describe the whole Arabic Grammar within Just one Paragraph. Higher level Students are Should must be Perfect in This صرف صغیر Exercise

- افعال ثلاثی مجرد:
  - ماضی (معروف / مجہول)
  - مضارع
  - امر
  - نہی
  - تعجب
  - مصدر
- اسماء مشتقہ:
  - اسم فاعل
  - اسم مفعول
  - اسم ظرف
  - اسم صفت
  - اسم تفضیل
  - اسم آلہ
  - اسم مبالغہ

Please note we have already have enough of

صرفِ کبیر

Big conjugation for Past, Imperfect Noun in Book. No-2 imperative and Prohibitive

		واحد	تثنیہ	جمع
غائب	مذکر	فَعَلَ	فَعَلَا	فَعَلُوْا
	مونث	فَعَلَتْ	فَعَلَتَا	فَعَلْنَ
حاضر	مذکر	فَعَلْتَ	فَعَلْتُمَا	فَعَلْتُمْ
	مونث	فَعَلْتِ	فَعَلْتُمَا	فَعَلْتُنَّ
متکلم	مذکر	فَعَلْتُ	فَعَلْنَا	فَعَلْنَا
	مونث	فَعَلْتُ	فَعَلْنَا	فَعَلْنَا

The above صرفِ کبیر is Just a reminder as we have excercised many times in Book No:2,

Please note in صرفِ صغیر we Just write First word of صرفِ کبیر فَعَلَ

and Expert of Arabic Grammar has remaining 17 persons in his mind. So, صرفِ صغیر is a complete Picture of that Verb (Word) with all dimensions, it depends upon the level of understanding of Student

For Brief Picture and want to ~~finish~~ this Chapter as soon as possible we are providing
3 Types of verbs
and 3 Types of Nouns

ماضی
مضارع
فعل امر
اسم الفاعل
اسم المفعول
مصدر

We are providing the half small conjugation صرف صغیر of word

أَمِنَ

from the باب افعال of ثلاثی مجرد

Please note in first line it is in its original formation

in Second Line its changed form is given.

And the Symbols which are given in second line, Their detail is as under

P —: Permanent Compulsory Change
A —: ALLowed (means optional change)
X —: There will be no change

صرفِ صغیر

Small conjugations

ماضی مضارع امر اسم الفاعل اسم المفعول مصدر

باب ثلاثی مجرد

أَمِنَ - يَأْمَنُ - إِئْمَنْ - (ءَا) آمِنٌ - مَأْمُونٌ - أَمْنٌ

X - يَامَنُ A - إِيْمَنَ - X - مَامُونٌ - X

X A X P A X

باب افعال

أَأْمَنَ - يُؤْمِنُ - أَأْمِنْ - مُؤْمِنٌ - مُؤْمَنٌ - إِأْمَانٌ

آمَنَ - يُؤْمِنُ - آمِنْ - مُؤْمِنٌ - مُؤْمَنٌ - إِيْمَانٌ

P - A - A - P - A - P

EXERCISE NO 62

تمرین (۶۲) حل کریں

Describe a small conjugation similar to above example (صرف صغیر) for Word أَلِفَ Except باب (افعال) for ثلاثی مجرد and ابواب مزید فیہ

The meanings of ~~go~~ this word used ~~in different~~ categories (مختلف ابواب) are given as below

أَلِفَ To be familarised
To be Loved
(افعال) To get acquainted
To get Habituated

تَفْعِيلٌ :- To gather somebody
To collect somebody

مفاعلة Love each other
To Love each other
another word → Showing affection for Each other

تفعل - To gather

تفاعل To gather

إستفعال To want Love

إفتعال To UNITE

24-12-20 898

HAMZATED (2)

مهموز (٢)

67:1 You have studied many rules of مهموز and practised as well. Now you have understand few more matters about مهموز.

67:2_: There are 3 verbs of مهموز الفاء

The original formation of their imparative verb (فعل امر)

Should be

1. أَمَرَ (ن) (To order) → اُؤْمُرْ
2. أَكَلَ (ن) (To eat) → اُؤْكُلْ
3. أَخَذَ (ن) (To catch) → اُؤْخُذْ

Respectively

(باب نَصَرَ يَنْصُرُ)

But all Arab People (اهل لغة)
only used 2nd Person of imper-
ative Verb صیغہ فعل امر حاضر of Those
3 Verbs of simple Trilit-
eral

فعل ثلاثی مجرد

against The rule as below

مُرْ ، كُلْ ، خُذْ

Respectively -

According to rule Those Should
be

أُؤْمُرْ ، أُؤْكُلْ ، أُؤْخُذْ

67:3 Another Characteristic of
of word أَخَذَ is that
it is also used against rule
in

باب افتعال

in which its original Formation is
as under

اِئْتَخَذَ ، يَأْتَخِذُ ، اِئْتِخَاذًا

(To clarify ... written again)

مصدر (infinitive) ، مضارع (imperfect) ، ماضی (past)

Which Should be Changed according to rules as under

Read

اِئْتَخَذَ ، يَاتَخِذُ ، اِئْتِخَاذًا

But Arabic People (اهلِ لغۃ)
Specially for This verb (فعل)
They change ہمزہ in ت and then Assimilate ادغام in the ت of باب افتعال

*Which Mean

Read

اِئْتَخَذَا ، اِتْ تَخَذَا ، اِتَّخَذَا ← ماضی past

يَأْتَخِذُ ، يَتْ تَخِذُ ، يَتَّخِذُ ← مضارع imperfect

اِئْتِخَاذًا ، اِتْتِخَاذًا ، اِتِّخَاذًا ← مصدر Infinitive

Please be carefull at the time of reading must read from Right side as Arabic From Right to left

The main cause of using of and Practicing those 3 verbs is only that,

" The difference Persons (صیغات) from Changed formations of 2nd Person Imperative Verb فعل امر حاضر

مُثْ، مُلْ، خُذْ + اِتَّخَذَ

are used repeatedly in abdendce

بکثرت و باتکرار

in HOLY QURAN

القرآن الکریم

Please note all the Struggle to Learn Arabic is to understand HOLY Quran and HADITH Mubarakah without any Translation.

67:4 Please mediate (ترکیز کامل للذهن) For matters about a word سَأَلَ its original formation of imperfect (مضارع) is يَسْأَلُ Not only written but also Pronounced as well

But in Holy Quran it is also written as يَسْئَلُ

But Sometimes it is used as يَسَلُ against customised rule.
Same as its original formation of imperative verb (فعل امر) is

اِسْئَلْ

if it is existed in between the Sentence, Then mostly it is used as it is اِسْئَلْ.
But if it is used in the beginning of Sentence then it is used as

سَلْ

For Example -

سَلْ بَنِيْٓ اِسْرَآءِيْلَ (البقرہ - 211)

67:5 Please note in the Persons of Hamzated with ئ
(صیغاتِ مہموز الفاء)
Where original Hamzah (ہمزہ اصلیہ) of letters ئ
کلمہ فاء

Changed with ى+و due to the Compulsory Specific rule of vowel حرکت of همزة الوصل Before it (ء)

[As described in Paragraph-No-66:3 Page-No 879]

if there is a forward connecting letter for Example "و" + "ف" + ثُمَّ

Existed before those Persons صیغات

Then همزہ will be RETURNED BACK

in the Positions of ى+و and Pronounced with the letter which is before it

and همزة الوصل will not be Pronounced "صامت" and mostly omitted or deleted or removed in writing as well

For Example From Root ا م ر

The word اِئْتَمَرَ (To consult or To plot a consipiracy)

Was formed from باب افتعال

under the rule of imperative Verb فعل امر

it will be Pronounced and written after. ءَا as ءَأَنتِمۡ

Same as imperative Verb (فعل امر) ءَاذَنَ of ءَاۡذَنۡ was formatted.

But actually it will be فَاذَنۡ

As Pronounced in Holy Quran

فَأۡذَن لِّمَن شِئۡتَ مِنۡهُمۡ

(سورہ النور - 62)

"O my beloved Holy Prophet"

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ وَسَيِّدِنَا مُحَمَّدٍ وَّآلِهٖ وَبَارِكْ وَسَلِّمْ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

"Give Permission to whom you please of them"

Please note in both examples ہمزہ اصلیہ Returned back and ہمزۃ الوصل is deleted

Please note ﷺ is a Prayer/request for Elevating the Grades of our beloved Holy Prophet ﷺ You can Pray to ALLAH be praised as you wish.

Hower in This Situation همزة اصلية
of imperative verb

(فعل امر) of مُرْ

also return back and became

وَامُرْ But Please note

همزة اصلية of مُلْ + خُذْ

never returned back but

Read and Written as

وَمُلْ وَخُذْ

67:6 if a Noun definite
with Article آلْ

(معرف باللام اسم)

is existed after همزة استفهام

which is

همزة القطع

Then in This situation همزة استفهام
is prolonged with a مَدّ

(لام تعريف)
(Laam - of admiration)

For Example أَلرَّجُلُ (is MAN)

Changed as → آلرَّجُلُ

written and pronounced as well

Same as أَللَّهُ (is ALLAH)

is written and Pronounced as آللَّهُ

أَلذَّكَرَيْنِ Are Two male animals

is written and آلذَّكَرَيْنِ

Pronounced as

أَلْآنَ (What NOW)

آلْآنَ OR آلَآنَ

But in Holy Quran it is written as → آلْئَنَ

67:7 Second option is that after همزة استفهام There may be a Verb existed, with which begins with همزة الوصل

For Example any Person (فعل) of باب استفعال or باب افتعال

In This Situation only همزة استفهام is Pronounced and written However همزة الوصل is deleted in Pronounciation and writting.

For Example

(Do you People Consider will be considered)

أَإِتَّخَذْتُمْ

Pronounced and written Same as

أَتَّخَذْتُمْ

Are you arrogant

أَإِسْتَكْبَرْتَ

Pronounced and written

أَسْتَكْبَرْتَ

Did you ask for for giveness

أَإِسْتَغْفَرْتَ

Pronounced and written as

أَسْتَغْفَرْتَ

67:8 Please note This matter very carefully that the rule of compulsory change is not applied on the above both situations of همزہ استفہام :-

There are Two conditions for the Rule of compulsory change

① Two HAMAIZA'h need to be existed in one word

But همزہ استفہام is not a letter of relevant word in above situation Thats why this condition is not fullfilled

② Second condition is that همزہ must be silent "ساکن" There will be vowel زبر "ا" سکون ْ on the همزہ

But in above situation همزۃ الوصل is vowelled متحرک

Thats why 2nd Condition is also not fullfilled

This is the main cause above changes are written Separately

VOCABULARY

كلمات

① أَمِنَ (س)* أَمْنًا To be safe

To be Satisfied

أَمَانَة (ك) To be honest

أَفْعَال = To give Peace - Verify

② أَخَرَ (تفعيل) To back

تَفَعُّل - استعمال = Stay behind

آخَر = Secondary - آخِر - Last

③ قَبِلَ (س) قَبُولًا = To take.

To accept

④ رُشْدٌ = Wisdom - understanding

* باب سَمِعَ يَسْمَعُ

⑤ أَخذًا (ن) أَخذ = To catch

افتعال = To make

⑥ عَدْلًا (ض) عَدَل = To equalize

عدل = Something equal
Justice

⑦ عَجَلًا (س) عَجِل = Huvry up

تفعل = To Hurry

⑧ أَمْرًا (ن) أَمَر = To order
(س-ك)

إِمَارَة [باب سمع يسمع / كَرُمَ يَكْرُمُ]

be
To ruler
To be an administrator

⑨ أُنْسًا (س) أَنِس To Love
To be acquainted

افعال = To get acquainted,
To see familiar To
Get used to Listening

أَنِسَ (س) أُنْسًا = To Love
To be acquainted

افعال = To get acquainted
To see familiar
Get used to Listening
It is revised again for clarification

⑩ رَفَعَ (ف) رَفْعًا To remove
To repel

⑪ هَجَرَ (ن) هَجْرًا = To Leave
Abandon

مفاعلة = To migrate

⑫ أَذِنَ (س) أَذَنًا = Listen carefully
To give Permission

تفعيل - To inform
The call to Prayer

⑬ أَدْعَمُ (ص) - (س) أَدَمًا = Having a wheatish color

(14) بَأْسًا (ک) بَئِسَ = To be Strong

بُؤْسًا (س) = To be very Poor

افتعال = To be very Sad

EXERCISE NO 63

رقم التمرین (۶۳)

(i) Describe Person صیغہ, Root مادہ, Kinds of Hamzated Nouns and Verbs مہموز اسماء وافعال of underlined words from the [pointed] Following Ayaats of Holy Quran

(ii) Describe their Diacritical case اعرابی حالۃ and what is the cause of this diacritical case.

(iii) Now Translate in English complete Ayaat Mubarakah

① وَمِنَ النَّاسِ مَنْ يَّقُوْلُ
آمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَ
مَا هُمْ بِمُؤْمِنِيْنَ

② يٰاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ
وَكُلَا مِنْهَا

③ وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ
مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ

④ كُلُوْا وَاشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ

⑤ قَالُوْا اَتَتَّخِذُنَا هُزُوًا

⑥ وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَا اَنْزَلَ
اللّٰهُ قَالُوْا نُؤْمِنُ بِمَا اُنْزِلَ عَلَيْنَا

⑦ وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا

⑧ مَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ

⑨ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

⑩ فَإِنْ أَنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

⑪ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللّٰهِ

(12) يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ
وَرَسُولِهِ

(13) وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا لَمْ
يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ

(14) فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ
لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

(15) فَخُذْهَا بِقُوَّةٍ وَأْمُرْ
قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا

(16) وَقَدْ تَأَكَّلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ
اللَّهِ عَلَيْهِ

(17) وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ

(18) لَوْ اَنْفَقْتَ مَا فِي الْاَرْضِ
جَمِيْعًا مَّآ اَلَّفْتَ بَيْنَ قُلُوْبِهِمْ
وَلٰكِنَّ اللّٰهَ اَلَّفَ بَيْنَهُمْ
(19) وَمِنْهُمْ مَّنْ يَّقُوْلُ اْذَنْ لِّيْ
(20) وَلَا تَبْتَئِشْ بِمَا كَانُوْا يَفْعَلُوْنَ
(21) وَلَقَدْ عَلِمْنَا الْمُسْتَاْخِرِيْنَ
(22) مَا اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ
(23) وَبَدَاَ خَلْقَ الْاِنْسَانِ مِنْ طِيْنٍ

TRANSLATE IN ARABIC

① My mother recite Holy Quran After FAJAR PRAYER.

② "O" my Sisters, allow me to eat

③ Have you Seen any Wisdom in this boy?

④ "O" our Lord, Put Love in the Hearts of Muslims.

ASSIMILATED OR :- DOUBLED VERB -:

(1) مضاعف

This words is also written as

اَلْمُضَعَّف

(Rules of assimilation)

68:1 You have already Studied in The Lesson No 65 That the verbs which or Noun in which if a letter is existed two times Then it is called (مضاعف) We also describe There that mostly both letters are Pronounced by assimilation (mix both letters in a such manner as it Looks and Pronounced one Letter)

For Example حَبْبَ ← حَبَّ

and this is called إِدْغَام (IDGHAAM)

Please Note this is a very special Topic in تجويد TAJWEED (CORRECT PRONOUNCIATION OF HOLY QURAN)

Sometimes Two similar letters مثلين are not assimilated and Pronounced separately

For Example مَدَّ (To help)

it is called فَكّ اِدْغَام (FAKKE - IDGHAAM)
(When two Similar Letters not assimilated)

And Now we have to Study Specific rules relevant to assimilation And we Shall Study rules of Non-assimilation (فک ادغام) اِنشاءاللہ

68:2 Please keep in mind This special matter that There are two types of Formation of مثلین two Similar Letters

① The حرف فاء and حرف لام are Same Letters

قَلَقٌ (Anxiety)
حرف ق ← حرف ل
حرف ق → حرف فاء

فعل
حرف فاء
حرف ل
حرف عین

ثُلُثٌ (one third)
حرف لام ← Those are two Same letters
حرف ث → حرف فاء
But are written Separately, There is a third Letter in between them
Thats Why Those letter need not assimilation and Pronounced as they are written (ادغام)

68:3 There are two Possibilities for assimilation of those Letters

No-1 . if تَ and عَ is Same

For example (Playing, Entertaining, Game) دَرَدَنَ

There is no assimilations in this situation بَبَرٌ (LION)

There is Second Situations in which عَ and مَ are Same

For Example مَدَدٌ

in This Situations we have to carefully decide that is it شَقَقٌ

ادغام OR فَكّ ادغام

Now Please note this matter that Now we are describing / Studing the rules which are only related with the Kind of مضاعف (assimilated)

Where عَ and مَ are Same letter

There is no relation or connection of those rules with remaining kinds of المضاعف

Now Please note that we shall use The Term مثل اوّل For the letter of ← ع كلمه and مثل ثانی FOR ← The letter of ل كلمه

68.4 First rule for ادغام is that if مثل اوّل is Silent (ساكن) and مثل ثانی is Voweled (متحرک) Then we have to ASSIMILATE (ادغام) Them

From ← رَبْبٌ ← رَبٌّ

سِرْرٌ ← سِرٌّ

or we can say that

فَعَلْ = فُلْ

فاء کلمہ
عین کلمہ
لام کلمہ
فاء کلمہ
لام کلمہ

ادغام (Assimilation)

When ع and ل are same (مثلین)

68.5 Second rules of ادغام is that if مثل اوّل and مثل ثانی are voweled (متحرک) and the Letter before them is also Voweled متحرک Then remove the vowel (حرکت) of مثل اوّل and convert it into Silent (ساکن) Then according to first rule Assimilate (ادغام) Them

For Example

مَدَّ ← مَدْدَ ← مَدَدَ

When this rule is Pronounced from

باب افتعال

Then its Past and imperfect

(ماضی) (مضارع)

will be originally

اِمْتَدَادَ - يَمْتَدِدُ

Which be first revolutionised first as

اِمْتَدَّ ← يَمْتَدِدُ

Then according to above rule First

اِمْتَدَّ ← يَمْتَدُّ

it will be اِمْتَدَّ Then يَمْتَدُّ as above in color combination Words

68:6 Thir rule of ادغام is that if مثل اول and مثل ثانی both are voweled متحرک and the letter before them is silent

Then the vowel of مثل اول will be Transferred to the letter which is before it and مثل اول will be converted into Silent (ساکن). Then they will be assimilated (مدغم) into each other according to First rule

For Example

مَدَدَ ← يَمْدُدُ ← يَمْدُدْ ← يَمُدَّ

(يَمْدُدْ)

First it will be يَمْدُدْ which imperfect (غائب) will be originally يَمْدُدُ which will be according this rule يَمْدُدْ Then converted into يَمُدَّ As described in above Color scheme detail

68:7 For the Excercise of above rules you have to [at least]
Conjugate (brief) صرفِ صغیر the
of given Word.
We are giving the brief (small
Conjugation صرف صغیر مختصر of word
from Simple Triletaral شقق
[فعل ثلاثی مجرد
for باب تفعیل باب تفعیل
باب مفاعلة باب مفاعلة]

In first Line original formation is given, and in second Line Changed formation is given
Where Change is not required There we have × Pointed.
Please note instead of 12 Persons (صیغات)
We are giving only 5 Persons (صیغات)

مختصر صرفِ صغیر

باب ثلاثی مجرد

ماضی	مضارع	اسم الفاعل	اسم المفعول	مصدر
شَقَقَ	يَشْقُقُ	شَاقِقٌ	مَشْقُوقٌ	شَقٌّ
شَقَّ	يَشُقُّ	شَاقٌّ	×	شَقٌّ

تفعیل

شَقَّقَ	يُشَقِّقُ	مُشَقِّقٌ	مُشَقَّقٌ	تَشْقِيقٌ
×	×	×	×	×

مفاعلة

شَاقَقَ	يُشَاقِقُ	مُشَاقِقٌ	مُشَاقَقٌ	مُشَاقَقَةٌ
شَاقَّ	يُشَاقُّ	مُشَاقٌّ	مُشَاقٌّ	مُشَاقَّةٌ

Please note from باب مفاعلة
The formation of اسم الفاعل and اسم المفعول is same
We hope you have noted that
Imperative Verb فعل امر is not included in above brief Conjugation
The main cause of is that we صرف صغیر have to describe the rule for فعل امر in next Lesson إن شاء الله

VOCABULARY

م د د - كلمات - "مدد"

① مَدَّ (ن) مَدًّا = To Pull = مَدَدًا
To Spread

افعال = To help

تفعيل = To Spread

مفاعلة
↳ Procrastination

تَفَعُّل = Spread out
= To Pull

تفاعل = Pull together
= making a thread or a cord

انفعال = To be stretched or Stretched

استفعال = Ask for help

V. IMP → Just with one Root, when this one root is Patterned with different categories as in ثلاثی مزید فیہ - Then meaning is Changed with new باب according to its Special Characteristic of باب

(Root) نَشَبَ

نَشَبَ (ن) نَشْبًا - To Split
To dig
To Tear

نَشَّبَ = To be difficult

نَشَّبَ = To split
To tear

نَاشَبَ = To oppose

نَشَّبَ = Explode

نَاشَبَ = Enmity

اِنْشَبَ = Explode

اِنْشَبَ = Take a torn piece

Please note There is Special Episode OF ARABIC GRAMMAR which is called خاصیاتِ ابواب [characteristics of categories] خاصیاتِ ابواب → In this Episode we have to Learn the Properties of will be discussed in Separate Part of notes.

EXERCISE.NO.64

رقم التمرین (64)

Describe complete brief conjugation (صرف صغیر) of word مدد

From ابواب مزید فیہ + ثلاثی مجرد

Exept باب انفعال ..

2 Describe (complete) brief Conjugation (صرف صغیر) of Word شقق From Categories of

باب تفعل

تفاعل

افتعال

انفعال

Which means
6 Persons of افعال
+6 Persons of اسماء مشتق
ماضی، مضارع، مصدر، امر، نہی
اسم الفاعل، اسم المفعول
اسم ظرف، اسم صفت
اسم تفعیل، اسم آلہ
اسم المبالغہ

*1 Please note ماضی معروف و مجہول — Both active & Passive معروف مجہول

*1 مضارع معروف و مجہول
Both Should be in صرف صغیر

27-12-2020 930

مضاعف (۲)
(قواعد نون ادغام)

ASSIMILATED OR DOUBLED VERB - (2)

RULES OF NON ASSIMILATION

69:1 We have already noted in the paragraph 68:3 of Last Lesson is, "We are studing the rules of that type of مضاعف in which عین کلمہ and لام کلمہ are same letters.

Now you have to carefully Listen that There are only 3 type of Possibilities of Vowels (حرکات) or Silent (ساکن) relevant to This type of مضاعف

Please note مثل اول is عین کلمہ (ARABIC VERSION) ↓

1 مثل اوّل ساکن + مثل ثانی متحرک یعنی (مثل ثانی لام کلمہ)

ENGLISH VERSION

LETTER LAAM + LETTER عین silent
VOWELED

2 مثل اوّل متحرک + مثل ثانی متحرک

Letter Laam Voweled + Letter عین Voweled

3 مثل اوّل متحرک + مثل ثانی ساکن -

Letter Laam silent + Letter عین Voweled

We have already Studied the rules of assimilation for above Two Possibilities. Now we have to Study the rules for Third Possibility

69:2 Please note if مثل اوّل is voweled متحرّک and مثل ثانی is (ساکن) in a کلمہ Then

They → Then فک ادغام (must not assimilate)

which clearly means Assimilation is Prohibited

For Example on the Pattern of

فَعَلْتَ

مَدَدَ ← مَدَدْتَ

شَقَقَ ← شَقَقْتَ

Both above words شَقَقْتَ & مَدَدْتَ will be pronounced and written in Their original formation

69:3 We have to clear few matters in our mind before starting the discussion about Third Possibility we have to Revise This matter in our mind that the 14 Persons صیغات of Past active Tense فعل ماضی معروف

	مثنیہ	جمع
واحد مذکر غائب	فَعَلَ (1)	فَعَلُوا (3)
واحد مونث	فَعَلَتْ (6)	فَعَلْنَ (5)
واحد مذکر حاضر	فَعَلْتَ (7)	فَعَلْتُمْ (9)
واحد مونث حاضر	فَعَلْتِ (10)	فَعَلْتُنَّ (12)
واحد مذکر متکلم	فَعَلْتُ (13)	فَعَلْنَا (15)
واحد مونث متکلم	فَعَلْتُ (16)	فَعَلْنَا (18)

Please note First 5 persons

(ع و ل) is Voweled متحرک

Then from 6th Person to Last 18th Persn

(ع و ل) is Silent ساکن

Please note in the Conjugations (تصریف) of فعل مضارع

(ع و ل) is silent in both Plural feminine Persons جمع مونث

From above Two Points

You have a clear idea, that the application of obove Rule of فک ادغام, will be in which Situations (Wher rule of فک ادغام will be applied)

69:4 There is another cause of Existence of third possibility We have already Studied in the lesson related with Imperfect (مضارع)

When we Want to convent Imperfect into Jussive mood (due to any cause) مضارع مجزوم

Then we impose Symbol of silence "علامت سکون" on its حرف آخر

So it mean, This will be Same Situations in cases that

مثل اوّل متحرّک + مثل ثانی ساکن

Next rule of فک ادغام is related to this Situations

69:5 If in any مضارع مثل اوّل is Voweled متحرّک and مثل ثانی is Silent ساکن Then فک ادغام & ادغام Both are Permissible (allowed)

For Example the imperfect (مضارع) of مَدَدَ is originally يَمْدُدُ

And from This Imperative verb (فعل امر)

is formatted اُمْدُدْ

its This formatted use is also correct

69:6 When we need to format the فعل امر (imperative verb) from the Assimilated imperfect (فعل مضاعف) of مَدَدَ which is يَمْدُدُ

Then following step will be Performed

i After Eliminating or removing The Symbol of imperfect (علامت مضارع) It will be written as مُدْدُ

2 Then مضارع مجزوم will be changed into JUSSIVE MOOD by imposing Symbol of Silence علامت سکون on مضارع مجزوم and it will be written as مُدْ

which can't be properly Pronounced

3 For correct Pronouenciation we have to impose a vowel (حرکت) on the مضارع مجزوم

4 This is the rule that if a ساکن is on the Letter which is before (ماقبل) [the Letter which is silent]

Then we can impose any vowel (حرکت) [فتحہ، ضمہ، کسرہ] on the مضارع مجزوم

That's why all three formations of imperative Noun فعل امر are Correct as follows مُدَّ، مُدِّ، مُدُّ

مَدَّ ← يَمُدُّ ← مُدُّ ← مُدَّ ← مُدِّ ← مُدُّ

ماضی ← مضارع ← Symbol of imperfect removed ← مضارع مجزوم is in Jussive mood ← Final Formation

Changes in Formation Briefly

IMPORTANT NOTE-:

If there is کسرہ or فتحہ on the Letter which is before the وقف Then we can't impose فتحہ on وقف, However we can still impose فتحہ or کسرہ on the وقف

For Example..

فَرَّ يَفِرُّ ← اِفْرِزْ فِرَّ To

مَسَّ يَمَسُّ ← اِمْسِسْ مَسَّ To

A CONFUSION ABOUT

جزم & علامتِ سکون

(Jussive MOOD) Symbol of Silence

Please differentiate The Term جزم and علامتِ سکون ' ۸ '

جزم (JAZM) is a special Mood or condition of Imperfect Verb فعل مضارع in which There is symbol of Silence علامتِ سکون is imposed on 5 Persons صیغات

علامت سکون (Symbol of Silence) "ْ"

Symbol of Silence is a Vowel from all Vowels ـَ ـِ ـُ Like فتحہ, کسرہ and ضمہ

We can also Translate علامت سکون as Symbol of motionlessness

A Letter which has no Vowel is called ساکن (Saakin) a motionlessness Letter. With applying this Symbol a Letter is motionless as it is It can't be Pronounced in continuity

Please note a Large majority of Students confused with both Terms and Think Jazm and علامت سکون Symbol of motionless same However جزم is mood of فعل in which ساکن is imposed by "ْ"

علامتِ سکون - is Just a Symbol to show the motionlessness of a Letter Like (تشدید) ـّ تشدید

For more details Please (TASS) consult Paragraph No. 40:9 at Page No. 414 & 415 in Part 2 of those notes

69:7 - You Know that there are many meanings of one word in Arabic. This is also possible in the case of مضاعف

In This type of Situation Normally we use one word with assimilation ادغام and other word with without assimilation

For Example فک ادغام

مَدَّ Stretching

مَدَدَ To help

قَصَّ (To Tear) قَصَصَ Telling (a Tale)

سَبَّ (To abuse) سَبَبَ (Cause)

Please note مضاعف is not used from the category (باب) of Simple Trileteral فتح & حسب (فعل ثلاثی مجرد)

However لحق is used from all categories of فعل ثلاثی مزید فیه

:- VOCABULARY

:- كلمات -:

① ظَلَّ (س) ظِلٌّ, To be Shady

To Cast a Shadow

تفعيل = To Shade

ظُلُولٌ - أَظْلَالٌ - ظِلَالٌ (ج) ظِلٌّ

Shadow - Honour - Satisfaction or Comfort

② ضَرَّ (ن) ضَرٌّ = To hurt (OR) Force it on

مفاعلة = To Harm

ضُرٌّ = Damage - Hardness

③ ضَلَّ (ض) ضَلَالًا , ضَلَالَةٌ

To be Lost

افعال - To mislead
To Kill

تفعيل - To waste

④ عَدَّ (ن) عَدًّا To count

افعال - To Prepare
عَدَدٌ Counting
عِدَّةٌ - Few - Numbers

⑤ عَزَّ (ض) عَزًّا, and عِزَّةٌ

To be Strong, To be difficult
To be Honoured.

افعال - Give respect

⑥ ذِلَّة (ض) ذَلَّ To be humiliated

تفعيل - To Subdue

ذُلّ - Mercy, Gentleness

ذِلّ - obedience

⑦ حُبّا (ض) حَبَّ To Love

افعال = To love

تفعيل - Making Some one beloved

حَبَّة - Grain

⑧ حَاجَّ (ن) حِجَاجًا = overcoming the Argument

To intend

مفاعلة = To quarrel

حَجّ = Argument

⑨ رَدَّ (ن) رَدًّا _ To return

افتعال = Get back on your feet

⑩ كَرَّ (ن) كَرًّا = Turn (OR) Changing style of Performance

كَرَّةً = Second time

⑪ ظَنَّ (ن) ظَنًّا = To Guess (OR) To believe

ظَنٌّ = Conclusion from the Symptoms or Guess or Believe

⑫ فَرَّ (ض) فَرًّا To Run away To Run

EXERCISE NO 65 (A)

رقم التمرين (٦٥ الف)

Conjugate briefly (صرف صغیر) following Verbs and describe all possible formations of Imperative Ver

فعل آمر

① فَرَسَ (ض)

② ظَلَّ (س)

③ عَدَّ (ن)

EXERCISE NO. 65. (B)

رقم التمرین (۶۵ ب)

Describe the kinds of Nouns and Verbs (like Past and imperfect) Root and Category and Persons as well

(Following)

ماضی۔ مضارع، مادہ، باب

صیغہ

It is very important to understand Arabic Terms and Their enact Translation of English Words.

① ضَلَلْتُ ② تَعُدُّوْنَ

③ ذَلَلْنَا ④ اَضِلُّ

⑤ فَرَرْتُمْ ⑥ ظِلُّ

⑦ ضَارٌّ ⑧ فَرُّوا

⑨ مُضِلٌّ ⑩ تَشَقَّقُ

(11) اَظُنُّ (12) ضَالٌّ

(13) تُرَدُّوْنَ (14) اَعَدَّ

(15) شَاقُّوا (16) تُحَاجُّوْنَ

(17) اَضَلُّوْا (18) اُعِدَّتْ

(19) شِقَاقٌ (20) تُعِبُّ

(21) حُجَّةٌ

EXERCISE NO 65 "C"

رقم التمرين (ج ٦٥)

Translate following Ayaats of HOLY QURAN and Describe original Pattern وزن of underlined Words كلمات

① وَ ظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَ اَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَ السَّلْوٰى

② وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا
بِإِذْنِ ٱللَّهِ
③ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ
فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ
④ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ
لَفِى شِقَاقٍۭ بَعِيدٍ
⑤ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
⑥ وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ
⑦ وَلِنَجْعَلَهُۥ مَن نَّشَآءُ وَنُذِلَّ مَن نَّشَآءُ
بِيَدِكَ ٱلْخَيْرُ

⑧ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

⑨ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ
يَضُرَّ اللَّهَ شَيْئًا

⑩ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي
الْأَمْرِ مِنْهُمْ

⑪ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ
حُجَّةٌ بَعْدَ الرُّسُلِ

⑫ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ

(13) وَلَا تَتَّبِعُوٓا أَهْوَآءَ قَوْمٍ قَدْ
ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا
(14) وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُۥٓ إِلَّا هُوَ
(15) وَجَآءَهُۥ قَوْمُهُۥ قَالَ أَتُحَآجُّوٓنِّى
فِى ٱللَّهِ
(16) ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ
وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ
ٱللَّهَ شَدِيدُ ٱلْعِقَابِ
(٦) أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ
18 وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ
وَٱلشَّهَٰدَةِ

(19) فَلَا رَآدَّ لِفَضْلِهٖ

(20) وَهُوَ الَّذِیْ مَدَّ الْاَرْضَ

(21) وَمَنْ یَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖٓ
اِلَّا الضَّآلُّوْنَ

(22) ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَیْهِمْ
وَاَمْدَدْنٰكُمْ بِاَمْوَالٍ وَّبَنِیْنَ

(23) لَنْ یَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ
مِّنَ الْمَوْتِ

(24) وَیَوْمَ تَشَقَّقُ السَّمَآءُ

(25) اَلَمْ تَرَ اِلٰی رَبِّكَ كَیْفَ مَدَّ الظِّلَّ

(26) وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ

(27) فَفِرُّوْٓا اِلَى اللّٰهِ

(28) كَانَ مِقْدَارُهٗٓ اَلْفَ سَنَةٍ
مِّمَّا تَعُدُّوْنَ

(29) وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ
وَمِنْهَا يَاْكُلُوْنَ

FROM ABOVE AYAATS OF HOLY QURAN

Point out the words which are related with same Root and used in one place with ادغام (ASSIMILATION) and used in 2nd place with فك ادغام (MUST NOT ASSIMILATED)

For Example

FROM حَبَّبَ ← To تُحِبُّوْنَ and يُحِبِّكُمْ

TRANSLATE IN ENGLISH

① A muslim does not harm a muslim

② Hold Holy Quran, you will never go astray.

③ Some scholars mislead People

④ ALLAH (BE PRAISED) is the one who gives honor and disgraces

⑤ ALLAH almighty defeated the disbelievers

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

اَلصَّلٰوةُ وَالسَّلَامُ عَلٰى رَحْمَةٍ لِّلْعَالَمِيْنَ

with the Special blessing of ALLAH be Praised
Part 3 is completed today 27-12-2020

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ وَسَيِّدِنَا مُحَمَّدٍ وَّآلِهٖ
وَبَارِكْ وَسَلِّمْ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

٢٧-١٢-٢٠٢٠

15/1/2021 أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم 952 (PART-4) (ARABIC NOTES)

THE RULES FOR THE LETTERS OF SAME ARTICULATION POINTS AND THE LETTERS OF SIMILAR ARTICULATION POINTS :-

قواعد حروفِ عين المخرج وحروفِ قريب المخرج

70:1 We have studied "which" Rules of assimilation "ادغام" and Non assimilation "فک ادغام", in Previous two Lessons, Please note those both rules are related with مثلين which means, when one letter is existed Two times in a word. Now we have to Study 3 more rules which are related with Same articulation Point Letters and Similar articulation Points

حروفِ عين المخرج

حروفِ قريب المخرج

But application of those 3 Rules are very limited, Main Course is that first 2 Rules are related with باب افتعال However Third rule is related with only ↙ ↘

باب تفعل & باب تفاعل

Further more is that Those relevant Letters are Just few in Numbers and can easily be memorised.

70:2 - First Rule is that if Letter FAA [ف ا ء] of باب افتعال will be ز ، ذ ، ز

[Please note Articulation Points of above 3 Letters are related with Tip of tongue and edge of tongue Please for details Check Page No 38 & 39 of TAJWEED Book Part 1 (3 PARTS of TAJWEED are available in HOLY QURAN PAGE OF al-muhanddis.com]

حروفِ نظیعہ، لثویہ، صفیر

[ت، د، ط] [ث، ذ، ظ] [س، ز، ص]

16/01/2021 954

Then "ت" of باب افتعال will be changed with the letter of "فاء كلمة" which means ز، ژ، ر Then we have to apply the rule of assimilation "ادغام"

for Example دَخَلَ will be اِدْتَخَلَ

When this "ت" will be changed into "د" Then it will be اِدْدَخَلَ

Then according to Rules of assimilation قواعد ادغام "

it will be اِدَّخَلَ

دَخَلَ ← اِدْتَخَلَ ← اِدْدَخَلَ ← اِدَّخَلَ

Same as

ذَكَرَ ← اِذْتَكَرَ ← اِذْذَكَرَ ← اِذَّكَرَ

70:3 -: 2nd Rule is that if the Letter of "فا" ت [FAA] of باب افتعال will be any Letter from ص، ض، ط، ظ

Then the ت of باب افتعال will be changed into ط

for Example ضَبَرَ will be formatted as اِضْتَبَرَ in باب افتعال

But used as اِضْطَبَرَ

Same as from the ض ر ر باب افتعال

But formatted as اِضْتَرَرَ

used as اِضْطَرَرَ

and after ادغام اِضْطَرَّ

Same as fm ع.ل.b (باب افتعال)

اِطْتَلَحَ ← اِطْطَلَحَ ← اِطَّلَحَ

70:4 Third Rule is related with 10 Letters, first of all you have to understand the memorising method of those 10 Letters. Then we have to understand their rule, Write these Letters on a Paper from ز، ر — To ظ ط alphabetically then delete Letter ر and add Letter ث in beginning of Those Letters.

in this manner you can easily memorise Those letter

ث، ر، ذ، ز، س، ش، ص، ض، ط ظ

70:5 Third rule is that if above Letters will exist in the Place of Letter FAA "ف" in the باب تَفَعُّلٌ باب تَفَاعُلٌ Then their ت will be changed into Same Letter which is in place of ت "ت"

Then we have to apply The rules of assimilations قواعد ادغام

Now we are providing many examples of Both Categories ابواب Separately, So Student can easily understand the every step of change

70:6 :- from Root ذ ك ر

The word تَذَكَّرَ is formatted from باب تفعل

When "ت" changed into "ذ"

Then it will be ذَذَكَّرَ

Now Same letters are together and Vowelet. (مثلين عين الكلمة ومتحرك)

So according to rules of assimilation it will be ذَّكَّرَ

Which is not able to read

So we have to add a همزة الوصل

Before it اذَّكَّرَ

Then it will be converted as

ALL Four steps are as follows

تَذَكَّرَ ← ذَذَكَّرَ ← ذَّكَّرَ ← اذَّكَّرَ

Please carefully note this matter
That the difference between
The writing and Pronoanciation of

باب افتعال → اِذَّكَرَ

اِذْكَّرَ

باب تفعّل → اذَّكَّرَ

70:7 Same as From ثقل

from.

باب تفاعل → تَثَاقَلَ

But when ث will is formatted change into ث Then it will be formatted as تَثَاقَلَ

Now same letters are in one place and are vowelled Now it will be according to law of assimilation (قاعدہ ادغام) it will be changed as تَثَّاقَلَ which can not be properly Pronounced

Then we have to add a همزة الوصل and it will be formatted as إِتَّاقَلَ

تَتَاقَلَ ← تَتَّاقَلَ ← تَّاقَلَ ← إِتَّاقَلَ

70:8.1 Please note that above Third rule is optional "اختیاری" Which mean the word Started by the ت to Letters (described in Page no: 956) of categories of

باب تفعل
باب تفاعل

Can be used in their original format or Change format Thats mean

(CORRECT) تَتَاقَلَ (CORRECT) تَذَكَّرَ
(CORRECT) إِتَّاقَلَ (CORRECT) إِذَّكَّرَ

ALL are correct and can be used accordingly

70:9 .: Please note where Two ت are existed togather in the persons صیغات of فعل مضارع (Imperfect) of باب تفاعل & باب تفعل

in This Situation one "ت" is Permissible to remove

So, تَذَكَّرُ & تَتَذَكَّرُ Both are CORRECT as well

تَسَائَلُ & تَتَسَائَلُ

(BOTH ARE CORRECT)

:-VOCABULARY-:

Root of words and further Differentiation (ابواب) categories كلمات with different

(To Remember) ① ذ-ك-ر ذَكَرَ (ن) ذِكْر

To Remind (افعال + تفعيل)

تفعل (Try best to get reminders)

ذِكْر > Remembrance
Reminding
Advice

② ع-ر-ف عَرَفَ (ض) ②

عَرْفًا (To Remove / To Spend)

تفعيل (To move (Something)

③ Reaching the goal of some (thing) ③ د-ر-ك: ادراك

or To get the Point

تفاعل → (To Pose)

④ غ و ر : غار (ن) غَوْرًا

Come down

مَغَارَةٌ, مَغَارٌ

Low Land Place, Cave

⑤ س ب ق : سَبَقَ (ن)(ض)

سَبْقًا

To moving forward

(مفاعله + تفاعل + افتعال)

(To help in moving forward)

⑥ د خ ل : دَخَلَ (ن)

دُخُولًا

To enter

افتعال

To enter with force

To Penetrate

963 (Root) (مادة)

⑦ ص ب ر (ص) صَبْرٌ

Patience, Stopping to doing Something

اِفتِعال

To Preserve

⑧ ط ه ر (ف) طَهْرٌ ا ف ت ن

To Remove Something

(To be clean) طَهَارَةٌ

تَفَعُّل

to

Trying Remove dirt from Yourself with special effort

Anothe meaning is To be clean

⑨ د ف ع (ف) دَفْعٌ

Push hard, OR TO Remove

تفاعل

Putting a matter on each other

we can say during a discussion Shifting responsibility on each other

⑩ ص د ق : صدق (ن) صِدْقًا

Speak the Truth
To full fill the Promise
Selfless advice,

تفعّل

Giving (money or anything)
without Seeking Reward
or We can say Charity

⑪ ث ق ل : ثقل (ن)

ثَقَلٌ To be heavy

تفاعل

Leaning towards Some[one]
To be inclined

⑫ س ء ل : سَئَلَ (ف)

سُؤَالٌ To ask or
Questioning Something

تفاعل

asking each other any thing

Questioning each other about any matter, we can say group discussion.

(13) ص ن ع : صَنَعَ (ف) صَنْعًا

To make (Something)

افتعال

Ordering to manufacture Some thing or Choose (Something)

(14) ض ع ف ضَعُفَ (ن) ضُعْفًا (ن ك)

To increase (Some thing)

(To be weak) - ضُعْفًا

مفاعلة -

Doubling Something

or we can say increasing Something in a cumulative Sense.

(15) ز م ل : زَمَلَ (ن - ض)

Running Leaning to oneside زِمَالاً

تفعل

To wrap

(16) د ث ر . دَثَرَ (ن) دَثْرًا

To Disappear.

Signs of old age are visible

تفعل

Covering body with cloth

(17) ش ق ق : شَقَّ (ن)

To tear شَقًّا.

تفعل

Explode

تفعل

Take refuge (18) ل ج ء . لَجَأَ

(19) ض ر ر . ضَرَّ (ن) ضَرًّا

To hunt Somebody

To force Somebody

افتعال

To Force

To Replace (20) ن ف ر : نَفَرَ (ن، ض) نَفْرًا

EXERCISE.NO 66 (ب)

رقم التمرین ۶۶(الف)

Describe brief conjgation صرف صغیر for the original and Changed formats of following Roots attached with their Specific categorres ابواب

① د خ ل (افتعال)

② ا س ر (نفعل)

③ س ء ل (تفاعل)

④ ض ر ر (افتعال)

⑤ ط ه ر (تفعل)

⑥ د ر ک تفاعل

EXERCISE. NO 66 (B)

رقم التمرین 66(ب)

Describe Person. category & Root

صیغہ باب مادہ

of following Nouns and Verbs

① يَذَّكَّرُ

② يَتَذَكَّرُ

③ تَدَارَكَ

④ اَدْرَكَ

⑤ نَسْتَبِقُ

⑥ مُدَّخَلٌ

⑦ اِصْطَبَرَ

(8) مُطَهَّرَةٌ

(9) إِذَا رَشَّمْ

(10) مُتَطَهِّرِينَ

(11) تَصَدَّقَ

(12) إِنَّا قُلْتُمْ

(13) لَنَصَّدَّقَنَّ

(14) يَتَطَهَّرُونَ

(15) مُطَّهِّرِينَ

(16) يَتَسَآءَلُوْنَ

(17) اِصْطَنَعْتُ

(18) مُصَدِّقُوْنَ

(19) مُصَدِّقَاتٌ

(20) اَلْمُزَّمِّلُ

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ وَسَيِّدِنَا
مُحَمَّدٍ وَّ آلِهٖ وَبَارِكْ وَسَلِّمْ
بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

(21) اَلْمُدَّثِّرُ

(صلى الله تعالىٰ عليه وآله وسلم)

يَشَّقَّقُ (22)

اَضْطَرُّ (23)

EXERCISE NO 66 (C)

رقم التمرين ٦٦ (ج)

Translate following Verses of Holy Quran.

① وَمَا يَتَذَكَّرُ اِلَّا اُولُوا الْاَلْبَابِ

② اَفَلَا يَتَذَكَّرُوْنَ

③ كَذٰلِكَ نُخْرِجُ الْمَوْتٰى لَعَلَّكُمْ تَذَكَّرُوْنَ

④ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ

لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

⑤ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ
يَتَذَكَّرُونَ

⑥ وَلَقَدْ صَرَّفْنَا فِي هَٰذَا
الْقُرْآنِ لِيَذَّكَّرُوا

⑦ يَوْمَ يَتَذَكَّرُ الْإِنسَانُ
مَا سَعَىٰ

⑧ لَوْلَا أَن تَدْرَكَهُ نِعْمَةٌ
مِّن رَّبِّهِ

⑨ بَلِ ادّٰرَكَ عِلْمُهُمْ فِي الْاٰخِرَةِ

⑩ حَتّٰى اِذَا ادّٰرَكُوْا فِيْهَا

جَمِيْعًا

⑪ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا

يُوْسُفَ عِنْدَ مَتَاعِنَا

⑫ لَوْ يَجِدُوْنَ مَلْجَاً اَوْ مَغٰرٰتٍ

اَوْ مُدَّخَلًا

⑬ فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهٖ

⑭ وَلَهُمْ فِيْهَا اَزْوَاجٌ مُّطَهَّرَةٌ

(15) وَاِذَا قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ
فِيْهَا

(16) اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ
وَيُحِبُّ الْمُتَطَهِّرِيْنَ

(17) وَاتَّقُوا اللّٰهَ الَّذِيْ
تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ

(18) فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ لَّهٗ

(19) مَا لَكُمْ اِذَا قِيْلَ لَكُمُ انْفِرُوْا
فِيْ سَبِيْلِ اللّٰهِ اثَّاقَلْتُمْ
اِلَى الْاَرْضِ

سُوْرَةُ النِّسَآءِ ٤

Another way of writing
This word is in Ayat No: 1 of
Soora#- E- NISAA

(20) لَنَقَدَّمَنَّ وَلَنَكُوْنَنَّ مِنَ
الصّٰلِحِيْنَ

(21) * فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا
وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ

(22) * وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا
بَيْنَهُمْ

(23) وَاصْطَنَعْتُكَ لِنَفْسِيْ

(24) وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ
وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ

الجزء ١٦

(25) اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ
وَاَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا
يُّضٰعَفُ لَهُمْ

(26) يٰۤاَيُّهَا الْمُزَّمِّلُ
(صل اللہ تعالیٰ علیہ وآلہٖ وسلم)

(27) يٰۤاَيُّهَا الْمُدَّثِّرُ
(صل اللہ تعالیٰ علیہ وآلہٖ وسلم)

(28) وَاِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ
مِنْهُ الْمَآءُ

(29) ثُمَّ اَضْطَرُّهٗۤ اِلٰى عَذَابِ النَّارِ

(30) يَوْمَ تَشَقَّقُ السَّمَآءُ

:— ANALOUGE (VERB)

مثال :- فعل

71:1 You have already Studied in Paragraph No 65:5. that if Weak Letters (WAWO & YAA) → و ی (حروفِ علۃ) are existed in the Place of Letter FAA (کلمہ فا) Then This Verb is called Analogue Verb مثال

Now you have to note this special matter that if "و" existed in the Place of حرفِ علۃ Then it is called

مثال واوی

[ANALOUGU VERB WITH WAVO SUBSTITUTE]

If "ی" is existed in the Place of حرفِ علۃ Then it is called

مثال یائی

ANALOUGE VERB WITH 'YAA' Substitute

Analogue Verb is also called Assimilated Verb

Now we have to study the Rules of Changes in the Analogue Verb "مثال"

71:2 .:. There will be no Change occur in Past indefinite Active Tense and Past indefinite Passive Tense

فعل ماضی معروف

فعل ماضی مجہول

From Simple Triletteral

فعل ثلاثی مجرد

However There are Changes in few Persons صیغات of past tens. from Increased Triliterals

فعل ثلاثی مزید فیہ

There are less changes occur in مثال یائی as compare to مثال واوی

However and whatever changes, most of changes came into existence According to following Rules

71:3 There are changes occur in the imperative active Tense

فعل مضارع معروف

of Simple Trileteral verb

فعل ثلاثی مجرد

of Analouge verb with Waavo Substitute

(مثال واوی)

Its rule is that if مثالِ واوی is from the categories of ابواب

فَتَحَ، ضَرَبَ، حَسِبَ

Then the Waavo of it Impe ... Ehes will be omitted (Removed or deleted)

for Example Imper ... وَهَبَ (ف)

[To give
To award]

is يَهَبُ instead of يَوْهَبُ

Same as Im... of وَعَدَ (ض)

is يَعِدُ instead of يَوْعِدُ

and imper of وَرِثَ (ح)

is يَرِثُ instead of يَوْرِثُ

Please note This rule will also be applied on those Verbs of Category سَمِعَ (افعال), where guttral Letters are Existed in their roots ماده حروفِ حلقی ء ه ع ح غ خ

For Example -:

The Imper. (Lion) of وَسِعَ (س)

To spread out,
To be wide
To be spacious

is لِيَسَعْ instead of لِيَوْسَعْ

The imper of (س) وَطِئَ

[To Trample
To Crush]

is يَطَؤُ instead of يَوْطَئُ

However this rule is not applied for the other verbs of category of (س) سَمِعَ

For Example وَجِلَ To be afraid

Its Imper (مضارع)
will be يَوْجَلُ

As asp Expected according to Standard rule and regulations

71:4 Please note There is no use of any Verb from of

مثال واوی OR مثال یائی

However, above rule is not applied on

باب کَرُمَ

For Enample وَحُدَ (ی) (Be alone)

it Imperfect will be يَوْحُدُ

71:5 Please note omitted Waavo will be returned back in the Imperfect passive Tense (واؤ)

فعل مضارع مجہول

For Example The Imperfect Passive of يَهَبُ on the Pattern of يُفْعَلُ is يُوْهَبُ

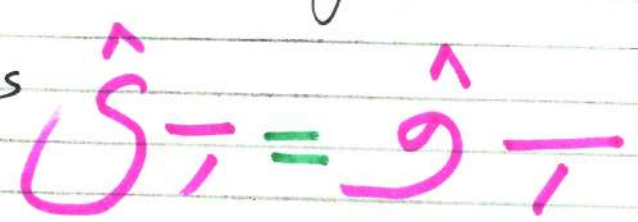
Imperfect Passive of يَعِدُ is يُوْعَدُ

Imperfect Passive of يَرِثُ is يُوْرَثُ

71:6 Second rule, which is used in مثال is that if There is a كسرہ before motionlessness واؤ ساکن

Then we have to change This Waavo with "ی"

which means



Read from Right Hand Side

and if There is a Dha mmah ضمہ is existed before یائی ساکن.

Then we Shall change ی INTO "و"

which means

Read from Right Hand Side

The Imperative verb of يُوَجِّلُ is

اِوْجَلْ

which will be According to this Rule

اِيْتَجِلْ

Same as اَيْقَظُ يُقِظُ

is formatted in باب افعال

from The word يَقِظَ (ر)

and its Imperfect (To wake up)

will be changed according to this Rule and formatted as

يُوْقِظُ

71:7 Third Rule is only related with باب افتعال which is as follows That Waaو ؤ او or YAA ى of ف letter) of مثال will be

Changed into ت and then this ت will be assimilated in

"مدغم"

the ت of باب افتعال

Please note this matter relevant to above rule that changing of Waao واؤ is compulsory But changing of YAA یائی is optional

(اختیاری)

For Example وَصَلَ is formatted in باب افتعال

as اِوْتَصَلَ

which will be formatted according to This rule is اِتِّصَلَ

and then converted in to اِتَّصَلَ

However یَسَرَ is used in باب افتعال اِیْتَسَرَ

and اِتَّسَرَ

31-1-21 986

71:8 You definitely remember That in مہموز الفا only one Verbs, of ہمزہ was changed into ت اَخَذَ in باب افتعال But in the مثالِ واوی for all Verbs of باب افتعال Change of و into ت is compulsory Please note there are many Verbs are existed in مثالِ واوی. باب افتعال

However only 3 or 4 Verbs are from باب افتعال in مثال یائی. Please note this matter that The above rule of باب افتعال is applied on all Small conjugations صرف صغیر

For Example

اِوْتَصَلَ ← اِتَّصَلَ

يَوْتَصِلُ ← يَتَّصِلُ

اِوْتَصِلْ ← اِتَّصِلْ

مُوْتَصِلٌ ← مُتَّصِلٌ

مُوْتَصَلٌ ← مُتَّصَلٌ

اِوْتِصَالٌ ← اِتِّصَالٌ

71:9 Please note those Verbs of Imperfect مضارع of مثال واوی whose WaaVO واؤ is omitted (or deleted).

If there infinitive مصدر is existed on the pattern of فَعْلٌ OR فِعْلٌ. Then those infinitives are also used according to their correct patterns وزن صحیح

and Sometimes there will be a Changed occured in their formation which Methodology is as under

1. That Waao واؤ of مکمہ فاء will be removed.

2. Now Motionless Letter AIN مکمہ عین ساکن Will be Normally KASRATISED (A کسرہ will be imposed under the Letter AIN مکمہ عین

However if Imperfect is FATAHTISED with Letter AIN مضارع مفتوح العین

Then we can impose a فتحة on on motionless Letter AIN

مكمله عين ساكن

3- At Last we a تاء is added after مكمله لام

So Changed Infinitve will be formatted of the Pattern of عِلَةٌ or عَلَةٌ

For Example

وَسِعَ ← يَسَعُ ← وَسْعٌ and سَعَةٌ

وَصَلَ يَصِلُ ← وَصْلٌ and صِلَةٌ

وَهَبَ يَهَبُ ← وَهْبٌ and هِبَةٌ

وَصَفَ يَصِفُ ← وَصْفٌ and صِفَةٌ

NOTE-: As we know English is from left to Right and Arabic is From Right to left, whenever an Arabic Explaination is given Don't forget to Read and understand from Right to LEFT A PINK ARROW IS ALWAYS REMINDING THIS IMPORTANT ISSUE

ملاحظة -: ←

2/2/21 990

71:10 There are many verbs in مثال واوی whose infinitives are used on Sound Patterns (وزن صحیح)

فِعْلٌ OR فَعْلٌ

or Changed Patterns.

عَلَةٌ
عِلَةٌ

However There are few Patterns of such type whose infinitives

"مصدر"

are only used on Sound Patterns

وزن صحیح

For example infinitive of وَقَعَ (To happen)

is only وَقْعٌ

and infinitive of وَهَنَ is only وَهْنٌ (To be weak)

However there are few words whose infinitives are not used on the Sound patterns. But used only Changed patterns,

For Example (2) وَثِقَ (To TRUST)

Its infinitive is only ثِقَةٌ

71:11 There are many words of مثال واوی which are used in Holy Quran against the rules You have to memorise them

For Example The Imperfect of of وَسَنَ is يَوْسَنُ

Please note here "و" Waavo is not omitted.

But its Infinitive "سنہ" رِسنَة is used.

Same as وَاوُ of وَحَدٌ + وُقِّتَتْ

Is Changed in ہمزہ and used as اَحَدٌ + اُقِّتَتْ

71:12 PLease note the Impevative فعل اَمر of مثال is

Formatted according to the Rule of USED FORMATION OF IMPERFECT

for Example the Imperfect of وَهَبَ is used as يَهَبُ

When we want to formatt the Imperative فعلِ أمر, then we have to omitt the Symbol of Imperfect علامتِ مضارع

Then we found first letter ه is Voweled "متحرک" Thats why there is no need of بسمزة الوصل (Joining Hamzah)

only we have to impose the Symbol of motionless "علامتِ سکون" on letter Laam to change it as مجزوم

فعلِ امر مجزوم

Then the Imperative فعل أمر هَبْ will be formatted

The Imperfect of وَسُمَ is يَوْسُمُ [To be beautiful

When we need to formatt its Imperative, After removing علامت مضارع "ي" Then we impose همزة الوصل "وا" before "وُ" and impose Symbol of motionless "علامتِ سكون" on the Letter Laam

Then Imperative كلمه لام is formatted. اُوْسُمُ

VOCABULARY :-

كَلِمات :-

① وَكَّلَ (ض) وَكْلًا Root (و ك ل)
To Handover

تَوَكَّلَ عَلَى اللهِ
Guarantee of Success

تَوَكَّلَ عَلَيْهِ
To Trust for Success

② وَلَجَ (ض) وُلُوجًا ، وَلِجَةٌ Root (و ل ج)
To Enter

أَفْعَال
To Insert:

③ عَرَضَ (ض) عَرْضًا Root (ع ر ض)
To Present

عَرْضًا (ن)
Going to the edge of Something

عَرُضَ (ك) عَرَاضَةً
To be wide

To Turn away : افعال

To object

④ وَزَرَ (ض) وِزْرًا، زِرَةً

(To carry Weight) وِزْرٌ ← Place of Refuge in a Mountain

Weight وِزْرٌ (أَوْزَارٌ Plularl)

⑤ يَقِنَ (س) يَقَنًا (ی ق ن)

Clear and Prooved.

افعال + To believe (استعمال)

⑥ وَرِثَ (ح) وِرْثًا، إِرْثَةً

To inherit

افعال Inheriting Some one

⑦ وَعَظَ (ض) وَعْظًا، عِظَةً

To advise Somebody (و ع ظ)

⑧ وَحَلَ (ض) وَحْلًا، حِلَّةً

To found Something ; To be deprieved.

(و ض ع)

⑨ وَضَعَ (ف) وَضْعًا، ضَعَةً

To deliver a child (baby)
To Put something, To create

⑩ وَزَنَ (ض) وَزْنًا، زِنَةً

To weigh something

⑪ شَرَحَ (ف) شَرْحًا،

To spread,
To make spacious,
To Explain The meaning of Special definitions or words for example the details of Holy Quran or Hadith Mubarakah.
Another important and most suitable word is used "تفسير"

⑫ يَسَرَ (ف) يُسْرًا | "تفعيل"

To be easy
To make easy
Prosperity

(17) وَدَعَ (ف) وَدْعًا. وَدَاعَةً

To Give up Something Peacefully

Putting Something as a deposit

استفعال

(18) وَذَرَ (ف) وَذْرًا

To Leave Something

To Tear Something

(19) وَعَدَ (ض) وَعْدًا، عِدَّةً

To Promise

(وقع)

(20) وَقَعَ (ف) وُقُوعًا

To fell down

To happen Some (event) Thing

(To make Something to happen)

افعال

Trapping some body in - Some Problem.

(وجل)

(21) وَجِلَ (س) وَجَلًا

To Afraid

To feel fear, To be scared

(وصل)

(22) وَصَلَ (ض) وَصْلًا، صِلَةً

Connecting Something

Uniting Something, Joining Something

(23) وَسِعَ (س) سَعَةً

To be spacious

(24) ی س ر يَسَّرَ (ض)

To be easy

To make easy

EXERCISE NO: 67 'A'

رقم التمرین ۶۷ (الف)

Describe the Small Conjugations

"صرفِ صغیر"

of orignal and changed formations of following Roots with the categories attached with them,

① و ض ع (ف)

② و ج د (ض)

③ و ج ل (ک)

⑥ ی ق ن (افعال)

⑤ و ک ل (تفعّل)

④ و د ع (تفعل)

③ و د ع (استفعال)

EXERCISE NO 67 (B)

رسم التمرین 67

Describe Root, Category and Person

مادہ، باب، صیغہ

67 following Nouns and Verbs

① يَعِدُ ② وَضَعَتْ

③ وَضْحٌ ④ سَعَةٌ

⑤ تَوَكَّلْ

1000

(6) مِيثَاقَ (7) عِظْ

(7) يُوزَعُ (8) يَزِرُونَ

(8) يُوعَظُونَ (9) مَوَازِينَ

(12) بَلِيغٌ (13) وَجَدْنَا

(14) وَعَدْنَا (15) يُوقِنُونَ

(16) ذَرْ (17) مَسْتُورًا

(18) مُتَوَسِّلُونَ (19) يُوصَلُ

(20) فَلْيَتَوَكَّلْ (21) لَا تَوْجَلْ

(22) تَزِرُ (23) زِنُوا

(24) يَسِيرٌ (25) يُولِجُ

(26) وَازَرَ لَا

(27) مُتَّكِئُوْنَ

(28) كَبَّرْنَا (29) مِيْزَانٌ

(30) لَا تَذَرُ

(31) يَشْتَهِيْنَ

EXERCISE NO 67 'C'

رقم التمرين ٦٧ (ج)

Describe the Diacritical case and its cause in حالة اعرابی of the Analogue Verbs (افعالِ مثال) from following verses of Holy Quran Then Translate them in English.

① فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ أَيَّامٍ

② وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ

③ اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ

④ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ
اِنِّيْ وَضَعْتُهَا اُنْثٰى

⑤ اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ
لَلَّذِيْ بِبَكَّةَ

⑥ فَاِذَا عَزَمْتَ فَتَوَكَّلْ
عَلَى اللّٰهِ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ

⑦ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

⑧ مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ

⑨ فَاَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَّهُمْ

(10) وَلَوْ اَنَّهُمْ فَعَلُوْا مَا يُوْعَظُوْنَ
بِهٖ لَكَانَ خَيْرًا لَّهُمْ

(11) اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ
اَوْلِيَآءَهٗ فَلَا تَخَافُوْهُمْ

(12) وَهُمْ يَحْمِلُوْنَ اَوْزَارَهُمْ
عَلٰى ظُهُوْرِهِمْ اَلَا سَآءَ مَا
يَزِرُوْنَ

(13) وَالْوَزْنُ يَوْمَئِذِ نِ الْحَقُّ فَمَنْ
ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ
هُمُ الْمُفْلِحُوْنَ

(16) وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ
فِي سَمِّ الْخِيَاطِ

(15) قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا

(16) وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

(17) وَقَالُوا ذُرْنَا نَكُنْ مَعَ الْقَاعِدِينَ

(18) وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا

(19) عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

(20) وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ
بِهِ أَنْ يُوصَلَ

(21) وَنَفَخْتُ فِيهِ مِنْ رُوحِي
فَقَعُوا لَهُ سَاجِدِينَ

(22) قَالُوا لَا تَوْجَلْ

(23) وَلَا تَحْزَنْ وَازِرَةٌ وِّزْرَ اُخْرٰى

(24) وَاَوْفُوا الْكَيْلَ اِذَا كِلْتُمْ وَزِنُوْا
بِالْقِسْطَاسِ الْمُسْتَقِيْمِ

(25) رَبِّ شَرَحْ لِيْ صَدْرِيْ وَيَسِّرْ لِيْ
اَمْرِيْ ۔

(26) اَلَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ

(27) سَوَآءٌ عَلَيْنَا اَوَعَظْتَ اَمْ
لَمْ تَكُنْ مِّنَ الْوٰعِظِيْنَ

(28) اِنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ

(29) عَلَى الْاَرَآئِكِ مُتَّكِـُٔوْنَ

(30) وَ اَوْرَثْنٰهَا بَنِيْٓ اِسْرَآءِيْلَ
الْكِتٰبَ

(31) فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ

(32) وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ
الْمِيْزَانَ

(33) رَبِّ لَا تَذَرْ عَلَى الْاَرْضِ
مِنَ الْكٰفِرِيْنَ

(34) لِيَسْتَيْقِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ

لِيَسْتَيْقِنَ الَّذِيْنَ ...

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HOLLOW VERBS_1

اجوف (حبر اوّل)

72:1 we have already Studied in Pavagraph_No_65:5 that if a weak Letter حرف علة, "و" OR "ی" Existed in the Place Letter "AIN", کلمہ عین, Then This Verb is called اجوف (HOLLOW VERB)

Now You have to Note this matter that if واؤ Existed in the Place of کلمہ عین Than this Verb is called "اجوفِ واوی" [HOLLOW VERB of WaaVo, ..]

And if یا Existed in the Place of کلمہ عین Then This Verb is called. "اجوف یائی" HOLLOW VERB OF YAA.

Now We have to Study the Rules of Changes Came into existence in HOLLOW VERBS INSHALLAH

72:2 First Rule of اجوف is that if Weak Letter is Vowelled متحرک and there is a

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FATAH فتحہ is imposed on the letter which is before the weak letter Then This حروف علۃ will change in to الف

For Example

قَوْلَ ← قَالَ (He said)

بَيْعَ ← بَاعَ He made a deal of busin- business

نَيِلَ ← نَالَ He found

خَوِفَ ← خَافَ He Scaved

طَوُلَ ← طَالَ He grew Taller

72:3 The Second rule of اجوف HOLLOW is THAT if a weak letter حروف علة is Vowelled متحرک and the letter before it, is motionless → [ساکن], Then Weak letter Transfered its Vowel حرکت

To the letter before it and and will be Change itself (حرف علة) into that Weak Letter which is Compalible (موافق) to This Vowel (حركت) which Was Transfered

FOR Example The Impefect (مضارع) of (س) خَوِفَ is formatted AS

يَخْوَفُ

IN This word Weak Letter "و" is voweled and the letter before it خ is motionless ساكن

That's why first it will be converted into يَخَوْفُ

and then finally into يَخَافُ

يَخْوَفُ ← يَخَوْفُ ← يَخَافُ

Same as Imperfect (ع/لام) of (ل) قَوَلَ is يَقْوَلُ

Then it will be changed into يَقْوُلُ and will be still remain يَقْوُلُ

يَقْوُلُ ← يَقْوُلُ ← يَقُوْلُ

Dhammah was on واوْ Transfered to قَ
Same as Imperfect (مضارع) of نَبَحَ (ض) is يَنْبِحُ

Then it will be converted into يَنْبِحُ Then it will be remain يَنْبِحُ

يَنْبِحُ ← يَنْبِحُ ← يَنْبِحُ

AS WE ALREADY STUDIES

فتحہ will change into "الف"

ضمہ will change into "واوُ"

کسرہ will change into "یا"

(THIS IS MEANING OF COMPATIBILITY)

The

7-2-21 1011

72:4 The Rule No 3(A) of "اجوف" if there is a Symbol of Motionless (علامتِ سکون) on existed on the letter (Because of any issue (i) May be letter is motionless (ساکن) (ii) May be in Jussive Mood (مجزوم)

This letter who has Symbol of motionless is after کلمہ عین of (اجوف)

Then in both Situations (cases)

The Changed یا OR واؤ, الف of کلمہ عین will be omitted and then we have to decide the Vowel (حرکت) of (کلمہ فاء) According to Rule No 3-B

72:5 The Rule No 3B of Hollow Verb (اجوف) is as under.

First of all we have to carefully check the Situation of کلمہ فاء after omiting (Removing) The "یا" OR "واؤ", "الف"

That if حرف با

(i) if با حرف was originally motionless and was voweled متحرک due to the Rule No 2 of Transferring of Vowel (قاعدہ انتقال حرکت)

In this case its vowel (حرکت) will be remain as it was (and not changed or not omitted)

(ii) if با حرف was orignally Fatahtised. (مفتوح) Then we have to change its فتحہ into ضمّہ OR کسرہ

The rule of this change is as under

If its Imperfect (مضارع) is DhamahTised with عین (مضموم العین)

(category of نَصَرَ یَنْصُرُ OR ضَرَبَ یَضْرِبُ (باب نَصَرَ یَنْصُرُ)

Then we impose a DHAMMAH ضمّہ unless otherwise we impose a کسرہ

Now you have to mediate This rule with few examples

72:6 First of all we describe the examples in which there is Transfer of Vowels (انتقالِ حرکت)

For Example the original formation of the Imperfect (مضارع) of خَوِفَ is يَخْوَفُ When we start Conjugation تصریف and Stopped at The third Person feminine Plural (جمع مونث غائب) Then its Orignal formation will be يَخْوَفْنَ

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Now Situation is that Weak letter (حرف علة) واوُ is Voweled متحرک and the letter before is motionless (ساکن) Thats Why it it (حرف علة) will Tranfer its Vowel (حرکت) to the letter before it (حرفِ ماقبل) and transform itself into الف Then the New formation will be

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يَخَافْ Now There is Symbol of motionless is on The (علامتِ سکون) Letter Laam (حرف لام)

Now according to Rule No 3A الف will be omitted and according to Rule No 3B RULE NO.

Because the Vowel of حرف is already Tranferred Thats Why this Vowel will be remain as it is.

That Why useable formation (شکل استعمال) will be يَخْفْ

Briefly

خَوِفَ ← يَخْوَفُ ← يَخَافَ ← يَخْفْ

Same as Briefly

قَوَلَ ← يَقْوُلُ ← يَقُوْلُ ← يَقُلْ

However

بَيَعَ ← يَبْيِعُ ← يَبِيْعُ ← يَبِعْ

باب نَصَرَ يَنْصُرُ

قَوَلَ (ي) يَقْوُلُ Originally

But used قَالَ يَقُوْلُ

72:7 Now we are describing those examples in which the letter FAA (فاء کلمہ) is originally Fatahtised (اصلاً مفتوح)

When we are conjugating the past of خَوِفَ (س) and we reached on at the Third Person feminine Plural (صیغہ جمع مونث غائب) Then its orignal formation will be خَوِفْنَ

Now situation is that weak letter (حرف علۃ) is voweled متحرک and there is a فتحہ on the letter before it That's why واؤ will be changed into الف Then the New formation will be خَافْنَ

Now There is a Symbol of motionless (علامت سکون) on the Letter Laam (لام کلمہ) Thats why الف will be omitted according to Rule No: 3A

Now according to Rule no 3B We checked that خَافْ is orignally Fatahtised آخِرُہٗ مفتوح Thats why it is important to change its فتحہ into کسرہ or ضمہ

Now Because Imperfect مضارع
is not Dhamahtised with AIN
(معتوم العين)

Thats why when we change
فتح into ضم or كسر They
usable formation
استعمال

will be → خِفْنَ

Same as

قَوَلَ (ن) قَوْلْنَ قَالْنَ قُلْنَ

However

بَيَعَ (ض) بَيْعْنَ بَاعْنَ بِعْنَ

72:8 EXCEPTIONS [مستثنیات]

Please not- The List of exceptions from the RULE NO:2 [Transferring of vowel]

[RULE NO2] is a Lot big. You have to memorise it

(1) Instrument Noun اسم آلہ is Excepted مستثنیٰ

For Example

[Measuring instrument] مِكْيَالٌ

[Loom] مِنْوَالٌ

[Shade] مِقْوَلٌ

مِقْيَدَةٌ

Trap

Those all are used wilhout any change

(2) ELATIVE NOUN اسم التفضیل is also Excepted

For example

(More Sustainable) أَقْوَمُ

(More purified) أَطْيَبُ

Those all are used without any change.

(3) The Masculine (Pattern) مذكر of أَفْعَلُ

of Noun of Colours and defects (الوان وعيوب) is also Excepted.

For Example

(Black) أَسْوَدُ

(White) أَبْيَضُ

(Beautiful eye) أَحْوَرُ

(4) The categories of Increased Triliteral of Colours and defect. Noun أَثْوابِ مزيد فيه الوان, عيوب are also Excepted. Please note You have not Studied yet.

for Example_ اِسْوَدَّ

(To be black) اِسْوَدَّ يَسْوَدُّ

اِبْيَضَّ يَبْيَضُّ

(To be white)

(5) أَفْعَالُ تَعَجُّبٍ

(SURPRISE VERBS)

which are formatted on the Pattern of

أَفْعَلَهُ

أَفْعِلْ بِهِ

Those are also Excepted from the Rule 2 of Transferring of vowels

أُصُولُ اِنْتِقَالِ حَرَكَةٍ

FOR Example

(How Tall is he) مَا أَطْوَلَهُ (OR) أَطْوِلْ بِهِ

[How Pure he is] مَا أَطْيَبَهُ (OR) أَطْيِبْ بِهِ

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EXERCISE NO 68

رقم التمرین ۶۸

ق و ل (ن)

ب ی ع (ض)

خ و ف (س)

Format the Big conjugation صرفِ کبیر [orignal format (شکل اصل) & [changed format (شکل معدل)

of above roots

for Past indefinite (Active) Verb فعل ماضی معروف

and Imperfect Active Verb

فعل مضارع معروف

HOLLOW VERB (PART 2)

فعلِ اجوف جز ثانی (۲)

73:1 We have understood few rules of HOLLOW VERB and excercised Big conjugation (صرفِ کبیر) of relevant Hollow Verbs. Now we have to understand few matters relevant to Small Conjugations (صرفِ صغیر)

Except those rules We Shall also Study few more Rules of Limited Scope (نطاق محدود)

73:2 There is no need of any Rule for formatting the imperative verb (فعل امر) from Hollow Verb (فعل اجوف)

However the Rule No 2 and Rule No 3 of Last Lesson are applied.

For Example From (س) خ و ف

The original formation of Imperfect is

يَخَافُ (يَخْوَفُ)

and the orignal formation of Imperative Verb فعل امر will be

اِخْوَفْ

According to Rule No 2

"واؤ" will transfer its vowel (حرکت) to the Letter before it and will change into "الف"

and because (کلمہ فاء) is Voweled متحرک Thats why there be no need of Joining ہمزہ (بہمزۃ الوصل)

Hence it will be converted into خَافْ

Now due to Rule NO '3A' الف will be omitted and Due to Rule NO '3B' Transferred Vowel of کلمہ فاء will be remain as it was So Imperative Verb فعل امر will be formatteds as → "خَفْ"

Briefly We can describe as under

خ و ف ← يَخَافُ ← تَخْوَفُ ← اِخْوَفْ ← خَافْ ← خَفْ

(س) باب سَمِعَ يَسْمَعُ

Same as

ق و ل يَقُوْلُ ← يَقْوُلُ ← اُقْوُلْ ← قُوْلْ ← قُلْ

(ن) باب نَصَرَ يَنْصُرُ

ب ا ع ← يَبِيْعُ ← يَبْيِعُ ← اِبْيِعْ ← بِيْعْ ← بِعْ

(ض) باب ضَرَبَ يَضْرِبُ

There are 3 examples of different Categories How, Root converted into Imperfect then in Imperative Verbs. Its is very important for Students to understand the Weak Verbs as فعل معتل

73:3 For the formation of active participle اسم الفاعل from Simple Triliteral Verb (فعل ثلاثی مجرد)

We have to change the weak letter (حرف علة) which is existed in the Place of letter AIN (کلمہ عین) of its pattern فَاعِل, with ہمزة

For example ج و ف

اسم الفاعل is خَائِفٌ instead of خَاوِفٌ

For Root ب ی ع

اسم الفاعل is بَائِعٌ instead of بَايِعٌ

For Root ق و ل

اسم الفاعل is قَائِلٌ instead of قَاوِلٌ

Please note this Rule is only used for Simple triliteral فعل ثلاثی مجرد

73:4 We have to Study Passive Past Panticiple (اسم المفعول) in 2 Phases which means First we have to Study اجوف واوی (HOLLOW VERB WITH وَاوٌ) Then we have to Study اجوفِ یائی (HOLLOW VERB WITH یَا) Previous Rules are also used for اجوف واوی from اسم المفعول For Example the اسم المفعول of قَالَ on the Pattern of مَفْعُوْلٌ will be originally مَقْوُوْلٌ Now 'وُ' will transfer its Vowel (حرکت) to the Letter which is before it and the letter after is motionless (ساکن)

Thats why according to Rule no 3A
This motinless letter will be omitted
So that its usable formation will be

مَقُوْلٌ

FOR easy to memorising we can say
that اسم المفعول is formatted on
the Pattern of مَفْعُوْلٌ instead of مَفْعُوْلٌ

27/2/21 73:5 Please note & against
Expectations or against Rules
(خلافِ قیاس / خلافِ قاعدہ)

The Passive Past Participle
(اسم المفعول)
of Hollow verb (of یائی)
is formatted
on the Pattern of (اجوفِ یائی)

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مَفِيْلٌ

It is also formatted on the correct Pattern (وزن)

مَفْعُوْلٌ of most اسم المفعول

Words are used on both Pattern

For Example From Root ب ي ع

The Passive Past Panticiple (اسم المفعول)

باعَ

مَبِيْعٌ and مَبْيُوْعٌ

Both are correct.

Same as From Root ع ي ب

اسم المفعول

عَابَ

مَعِيْبٌ and مَعْيُوْبٌ

Both are correct.

However اسم المفعول from few Roots is only formatted on the Pattern of

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مُفْعِيلٌ

For Example from Root "ش ی د"

From

[Constructed Very Strong → مَشِيْدٌ ← شَادَ

and From Root ی ی ل

(Measured) مُكَيِّلٌ ← قَالَ

73:6 Please note one Rule of

أَجْوَفُ (HOLLOW VERB)

is mostly applied on the Past Passive Verb

ماضی مجہول

Rule is that if Weak Letter (حرف علة) is Kasrahtised مکسور

and There is Dhammah ↓ (ضمہ) on the letter which is before حرف علة

Then Dhammah will be Changed into Kasarah (كسرة) and حرف علة will be changed into motionless ی "ياءِ ساكن"

For Example the Past Passive Verb (ماضی مجہول)

[of Root → ق و ل and word قَال is originally قُوِلَ

and Root → ب ی ع and word بَاعَ Past Passive Verb ماضی مجہول is originally بُيِعَ

Please note in both words قُول and بُيِعَ weak letter حرف علة is Kasrahtised "ي" مكسور

and there is a Dhammah on the letter which is before حرف علة

Thats why ضمہ will be change into كسرہ

and حرف علة (ی) will be changed into motionless واو

"واو ساکن"

Then both will be converted into

قِیْلَ

and

بِیْعَ

ق و ل ← قَالَ ← قُوْلَ ← قِیْلَ

ب ی ع ← بَاعَ ← بُیِعَ ← بِیْعَ

For easy to memorise we can Say that Past Passive Verb ماضی مجہول of Hollow VERB (اجوف) is Mostly formatted on the Pattern (وزن) of فِیْلَ. Please note that the changes in Imperfect Passive Verb → مضارع مجہول will occured according Previous Rules.

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73:7 Another Rule is that if Two Weak letters (حرف علة) are gathered In a word ("كلمة") and if first is motionless ("ساكن") and 2nd is voweled ("متحرك") Then "واو" will change into "ي" and then both will be assimilated (ادغام / مدغم)

According to This Rule There will be Change into many Nouns of HOLLOW VERB OF WAVEE (واوي) (اَجْوَف واوی) which are formatted on the pattern of (وزن) of فَعْلٌ

For Example From Root س و ح

سَاءَ (سَوَءَ)

Word سَيِّئٌ is formatted on the pattern / of فَيْعِلٌ

Then according to this Rule (as described in Page 1031) it will be Converted into سَيِّئٌ (Bad)

Same as From Root "س و ء"

سَادَ ← سَوَدَ ← سَيْوِدٌ ← سَيِّدٌ

(Leader)

Same as From the Root "م و ت"

مَاتَ ← مَوَتَ ← مَيْوِتٌ ← مَيِّتٌ

Let we revise this -

س اوء ← سَاءَ ← سَوَءَ ← سَيْوِءٌ ← سَيِّئٌ

س ود ← سَادَ ← سَوَدَ ← سَيْوِدٌ ← سَيِّدٌ

م وت ← مَاتَ ← مَوَتَ ← مَيْوِتٌ ← مَيِّتٌ

Please note in HOLLOW VERB WITH YAA (اَجوَف یائی)

Because Letter AIN "کلمہ عین" is "ی" Thats why There will be no requirement of change in The words which are formatted on the Pattern (وزن) of فَعِلَ

The Letters are only assimilated (عمل ادغام) (مدغم)

FOR Example From Roots to final words as below

(PURE) ط ی ب ← طَابَ ← طَيَبَ ← طَيِّبٌ ← طَيِّبٌ

(SOFT) ل ی ن ← لَانَ ← لَيَنَ ← لَيِّنٌ ← لَيِّنٌ

(CLEAR) ب ی ن ← بَانَ ← بَيَنَ ← بَيِّنٌ ← بَيِّنٌ

73:8.: Now we have to understand the Changes occured in (اجوف) in Reference of Categories of Increased trifiteral Verbs

ابواب افعال مزید فیہ

Please understand This matter firstly the Changes in HOLLOW VERB are only occured in the 4 Categories of Increased triliteral Verbs as below

افعال افتعال انفعال

and استفعال

However there will be no Changes in the Remaining 4 categories of Increased Triliteral.

تفعیل مفاعلہ تفعّل

تفاعل

Further more is that Rule No 3(B) of HOLLOW VERB (اجوف) is not applied on any category of Increased Triliteral Verb

(ابواب افعالِ مزید فیہ)

73:9 The Four Categories (ابواب) of Increased triliteral Verb (مزید فیہ) which are not changed

Please note their Active Participle "اسم الفاعل" is used according to their Correct Pattern (وزنِ صحیح)

And in those Categories of (مزید فیہ) where Change is occured all Previous Rules are applied.

Please Revise those Rules again for Showing Good experience

Now back to Examples

For Example from Root ض ی ع in باب افعال

This Root will be Transfomed as below

ض ی ع ← اَضَاعَ ← اُضِیْعَ ← یُضِیْعُ ← یُضِیْعُ

To waste

Its orignal Formation of Active Participle will be مُضِیْعٌ (اسم الفاعل)

(مُضِیْعٌ) → مُضِیْعٌ

Now according to Rule No 2, Vowel of ی will be Transfer to the Letter before it. And because "ی" is Compatible with Kasrah ـِ کسرہ

Thats why "ی" will be continue to Exist. Thats why it will be Transformed as مُضِیْعٌ

ض ی ع ← اَضْیَعَ ← یُضِیْعُ ← یُضِیْعُ ← مُضِیْعٌ ← مُضِیْعٌ

Now we have to Checke this Rule in

باب افتعال

From Root خ و ن

خ و ن ← اِفْتَانَ ← اِفْتَوَنَ ← یَخْتَانَانِ ← یَخْتَوِنُوْنَ

(Dishonesty) The orignal formation of its active particple is مُخْتَوِنٌ

اسم الفاعل (مُخْتَوِنٌ)

Now according to Rule No 1 "واؤ" will be Changed into "الف"
Then it will be Transformed in to
(مُنْحَتَانٌ)

73:10 The Change in 4 categories of Increased tritiverals
Relevant to (ثلاثی مزید فیہ)
their Infintives مصادر are as below.

There are two types of Changes are occured in their Infinitives
The Methodology of change in
باب افعال . باب استفعال
is different and the Methodology of Changes in
باب افتعال . باب انفعال
is different.

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73:10. The Change in the Infinitive of (مصدر) باب افعال باب استفعال is occured in accordance of Preveious Rules. But Please note as a result Two الف are gathered in one place. In This situation one الف is omitted and a "ئ" is added at the Last Part of Word

For example from Root ض ی ع

Orignal Infinitive مصدرِ اصل

In باب افعال 7

اَضَاعَ يُضِيْعُ

is

اِضْيَاعٌ

Now "ی" will Transfer its Vowel to the Letter before it, and will Change in to الف

Then it will Looks as

اِضَاعٌ

and when we omitt one الف
and add "ـة" at last Part of
word Then ة it will looks as

إِضَاعَةٌ

ض ى ع - أَضَاعَ - يُضِيعُ - إِضَاعٌ - أَضَاعٌ - إِضَاعَةٌ

ع و ن - أَعَانَ - يُعِينُ - إِعَانٌ - أَعَانٌ - إِعَانَةٌ

ط و ع - أَطَاعَ - يُطِيعُ - إِطَاعٌ - أَطَاعٌ - إِطَاعَةٌ

إِضَاعَةٌ

إِعَانَةٌ

إِطَاعَةٌ

Please note
Arabic is a
Perfect Mathematical
Language in all
aspects.

أَحِبُّوا الْعَرَبَ لِثَلَاثٍ

Please note from Root ع و ن

The infinitive → N → باب استفعال

(ness)

will be firstly

OF

اِسْتِعْوَانٌ

[اِسْتَعَانَ يَسْتَعِيْنُ]

Please note from Root ع و ن

The infinitive in باب استفعال of اِسْتَعَانَ يَسْتَعِيْنُ

will be Firstly اِسْتِعْوَانٌ

which will be اِسْتِعَالٌ

and then will convent in to اِسْتِعَانَةٌ

ع و ن . اِسْتَعَانَ . يَسْتَعِيْنُ . اِسْتِعْوَانٌ . اِسْتِعَالٌ . اِسْتِعَانَةٌ

ع و ن . اِسْتَعَانَ . يَسْتَعِيْنُ . اِسْتِعْوَانٌ . اِسْتِعَالٌ . اِسْتِعَانَةٌ

(HELP)

73:11 "ي" will be changed into "و" in the Infinitive (مصدر) of Categories of اجوف واوی from the باب افتعال باب انفعال

For Example from Root خ و ن

The Infinitive · original Infinitive مصدر اصل of اِخْتَانَ يَخْتَانُ

will be → اِخْتِوَانٌ

which will be converted into اِخْتِيَانٌ

(و is changed into ي)

However from the Root غ ی ب

in باب افتعال

orignal Infinitve of

اِغْتَابَ يَغْتَابُ

will be اِغْتِيَابٌ (Back Biting)

and there be no any change is required it will be used as it is (Because ي is already there)

Same as from the Root هـ و ر

The original Infinitve اصل مصدر

from category of انفعال

will be

اِنْهِوَارٌ

will be Changed into

اِنْهِيَارٌ

(و is Changed into ي)

(FELL DOWN)

73:12 We have already Studied that Past Passive Verb

ماضی مجہول

of Hollow Verb
is formatted mostly on the pattern of

اجوف

فِیْلَ

Now Please note that the Rule of Past passive of Simple Triliteral Verb

فعل ثلاثی مجرد

of اجوف is also applied on the Past Passive Verb of

باب افتعال

However the changes in باب افعال + باب استفعال will be occured according to the Previous Rules. Please note that There will be no Passive Verb is Formatted from باب افعال [(مجہول)]

باب افعال

The main cause is that all Verbs from باب افعال are

افعال لازم

TRANSITIVE VERBS

Please note that the Changes in Imperfect Passive Verb

مضارع مجہول

of Increased Triliteral فعل ثلاثی مزید فیہ will be occured according to Previous Rules Same as from

اجوف

of فعل ثلاثی مجرد

In Brief We can Say that FOR اجوف Same Rules are used for Both type of Verbs either Simple or Increased Imperfect Passive Verb فعل مضارع مجہول

73:13 Few verbs of باب استفعال are exceptedاستثنی from the Changeصرف! Which mean There are Just few verbs of باب استفعال which are used in their orignal Formation. Instead of Changed Formation.

For Example From Root ص و ب

[Want a matter to be approved]

إِسْتَصْوَبَ

يَسْتَصْوِبُ

إِسْتِصْوَابًا

According to Rules it Should be

إِسْتَصَابَ

يَسْتَصِيبُ

إِسْتِصَابَةً

However it is allowed to used in its orignal formations (according to Rules) But mostly used as in green colour writting.

Same as another verb from the Root ح و ذ

(To overcome) OR (Take over) (the thought of Some body)

إِسْتَحْوَذَ

يَسْتَحْوِذُ

إِسْتِحْوَاذًا

This Verb is also used without any change and also used in Holy Quran without any change

إِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ (سورہ المجادلۃ - ۱۹)

12-03-21 1047

VOCABULARY

كَلِمات

عَوَذَ

① ع و ذ عاذ(ن) عوذا "

Seeking Refuge from Someone for Some Possible danger

OR

Asking Refuge from some for Some Possible danger

افعال :-

Giving Somebody Refuge in Some Place or Giving Somebody Protection with a Strong Personality

تفعيل :-

Giving Shelter to somebody.

Demanding : استفهال

Refuge from Somebody from any type of danger.

② زی ر (ض)

Increase " زَیْدًا ، زِیَادَۃً

To increase Something

Adding Something

Growing Something

To be more Something

(فعل لازم ، متعدی)

INTRANSITIVE AND TRANSITIVE (VERB)

③ رود (ن) رَادَ رَوْدًا "

Wandering in Search of Something

To intend anything:- افعال

or intention to do Something

④ ث و ب. ثَابَ (ن)

Returning some thing to its orignal State

Place of Return مَثَابَةٌ

Reward تَوَابٌ، مَثُوبَةٌ

Reward for action or deed.

"Which will be returned towards the Person who has done this deed.

Cloth- ثَوْبٌ ثِيَابٌ

⑤ ت و ب تَابَ (ن)

Returning from one state to another state تَوْبًا. تَوْبَةٌ

تَابَ إِلَى

Returning

Human being towards ALLAH

Be Praised

تَابَ عَلَى

Returning

of ALLAH be Praised's Mercy and blessing towards Human being

Accepting or repentance

⑥

صَوْبٌ

صَابَ (ـُ) صَوْبًا

Descending

To ARRIVE

To INSTALL

صَيْبًا (ـْ)

Targeting

To hit the target

To Hit the target :- افعال

صَوَابٌ Correct thing
Correct Matter

⑦ ج و ب

جَابَ (ي) جَوْبًا

To interrupt Somebody
To answer Somebody

(افعال + استفعال)

To Explain Something

To obey Somebody
Accepting Someone's request

⑧ ط و ع

طَاعَ (ي) طَوْعًا

To be obedient with Whole heartedly
To be obedient with happiness.

افعال

To Be obedient
To carry out the orders

تفعّل

obeying the order
By carrying extra
Burden. -
OR
To perform Supererogatory
worship
(العبادة النافلة)

استفعال

To Provide the necessary means
to carry out (obey) The orders
OR
(To Have Power)

ب ى ن بَانَ (ض) بَيْنًا ⑨

To appear
To Clrify (افعال + تفعيل)

(تفعل + استفعال)

To be clear

(10) ص ى ر صَارَ (ض)

صَيْر

Moving something
Reaching to the end

(11) س و ء سَاءَ (ن) سَوَاءٌ

To be bad
To Grieve
To misbehave

افعال

To describe
bad things about
Somebody (or commenting the bad habit of Somebody in a Sorrowful Style)

ق و م (12)

قَامَ (ن) قِيَامًا

To Stand

افعال :- To make Someone Stand

استفعال :- To be Straight
Stick to Something or
Firmly Stick on a Point of view

ذ و ق (13)

ذَاقَ (ن) ذَوْقًا

To Taste Something

افعال :- To Degust

ح ي ر (14)

خَارَ (ض) خَيْرَةً

To Dominate Somebody
To Like Somebody

افتعال :- To Choose Somebody

افتعال :- To Choose Somebody

استفعال :- Seeking Morality

خَيْرٌ The Thing which is Liked by every one

Morality

(15) ش ی ء شَاءَ (ف) شَيْئًا مَشِيْئَةٌ

To intend - To contemplate

شَيْءٌ The entity which is able to be known and able to be informed Somebody else.

(16) ب ی ع بَاعَ (ض) بَيْعًا To Sell Something or a Business activity

مفاعلة To Buy and sell Mutual agremment (To Pledge)

(بيعت)

(17) ب و ء بَاءَ (ن) بَوَّاءً To Return

To Replace

To Populate
To Settle
تفعيل

Take up Somewhere
Residence
تفعّل

(18) ک ی د. كَادَ (ض) كَيْدًا
PLanning a Secret PLot

(19) ج و ع جَاعَ (ن) جَوْعًا To be Hungry

(20) خ و ف خَافَ (ف) خَوْفًا To be afraid of
To be Scared

To Scare Somebody
(افعال + تفعيل)

(21) ر ی ب رَابَ (ض) رَيْبًا

Doubting
Somebody in any issue or matter

To doubt :- افتعال

(22) ض ی ع ضَاعَ (ض) ضَيْعًا۔ضِيَاعًا

To be wasted

To waste :- افعال

EXERCISE NO 69'A'

رقم التمرین ۶۹ (جزائف)

Brief conjugate صرفِ صغیر the orignal and changed formations شکل of following Roots with the Categories (ابواب) wRitten beside them

① ق و ل (ن)

② ب ی ع (ض)

③ خ و ف (س)

④ ر و د (افعال)

⑤ ر ی ب افتعال

⑥ ج و ب استفعال

EXERCISE NO 69. 'B'

رقم التمرین ۶۹ (جزب)

Describe the Kind, Root, Category and Person of following Nouns and Verbs

قسم، مادہ، باب، صیغہ

① أَعُوذُ

② مَتَابَةً

③ تُبْ

④ فَلْيَسْتَجِيبُوا

⑤ أَطْعَنَا

⑥ الْمُصِرِّ

⑦ أُعِيذُ

⑧ تُبْتُ

⑨ فَلْتَقُمْ

⑩ إِخْتَارَ

(11) أُصِيبُ

(12) أَشَآءُ

(13) بِالْجِسْمِ

(14) نُذِيقُ

(15) تَبَوَّأُ

(16) نُوْا بُوْا

(17) مُجِيبُ

(18) أَقَامُوْا

(19) لَا تُطِحْ

(20) زِدْ

(21) اِشْتَعِذْ

(22) مُبِيْنٌ

(23) اِخْتَرْنَا

(24) ذُقْ

(25) تَتُوْبَا

(26) اِنْ يُّرِدْ

(27) رَادَّ

(27) اَذَاقَ

(28) فَاشْتَعِذْ

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مُعْتَلّ (29)

أَجْوَف (30)

EXERCISE NO 69 'C'

رقم التمرين 69 (جزء ج)

Describe the Diacritical case (اعرابی حالۃ)
and its cause of Hollow Verbs
in the following verses of
Holy QURAN
The Translate WHOLE VERSES
IN ENGLISH

① فِيْ قُلُوْبِهِمْ مَّرَضٌ فَزَادَهُمُ
اللّٰهُ مَرَضًا

② مَاذَا اَرَادَ اللّٰهُ بِهٰذَا
مَثَلًا

③ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ
الْجٰهِلِيْنَ

④ وَاِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً
لِّلنَّاسِ

⑤ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا

⑥ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا
بِيْ

⑦ وَقَالُوا سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ

⑧ اَلْقُرْاٰنُ هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ

⑨ وَاِنِّيْٓ اُعِيْذُهَا بِكَ

⑮ وَاِنْ تُصِبْكُمْ سَيِّئَةٌ يَّفْرَحُوْا بِهَا

⑪ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ وَاللّٰهُ
عِنْدَهٗ حُسْنُ الثَّوَابِ

⑫ قَالَ اِنِّيْ تُبْتُ الْاٰنَ

⑬ وَاِذْ كُنْتَ فِيْهِمْ فَاَقَمْتَ

لَهُمُ الصَّلٰوةَ فَلْتَقُمْ طَآئِفَةٌ
مِّنْهُمْ مَّعَكَ

(14) اُولٰٓئِكَ الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ
اَنْ يُّطَهِّرَ قُلُوْبَهُمْ

(15) اَوْ عَدْلُ ذٰلِكَ صِيَامًا لِّيَذُوْقَ
وَبَالَ اَمْرِهٖ

(16) وَاخْتَارَ مُوْسٰى قَوْمَهٗ سَبْعِيْنَ رَجُلًا

(17) عَذَابِيْٓ اُصِيْبُ بِهٖ مَنْ اَّشَآءُ

(18) فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ

ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ ﴿١٩﴾

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ ﴿٢٠﴾
تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا

وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا ﴿٢١﴾
رَآدَّ لِفَضْلِهِ يُصِيبُ بِهِ
مَنْ يَشَآءُ مِنْ عِبَادِهِ

فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا إِلَيْهِ ﴿٢٢﴾
إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

كَذَٰلِكَ كِدْنَا لِيُوسُفَ ﴿٢٣﴾

(24) وَأَقَامُوا الصَّلٰوةَ وَأَنْفَقُوا
مِمَّا رَزَقْنٰهُمْ

(25) فَكَفَرَتْ بِأَنْعُمِ اللّٰهِ فَأَذَاقَهَا اللّٰهُ
لِبَاسَ الْجُوْعِ وَالْخَوْفِ

(26) إِنَّهٗ مَنْ فَاحِشَةٌ وَّسَآءَ سَبِيْلًا

(27) وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهٗ
عَنْ ذِكْرِنَا

(28) رَبِّ زِدْنِيْ عِلْمًا

(29) إِلَيَّ الْمَصِيْرُ

(30) اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ
ثُمَّ اسْتَقَامُوْا

(31) فَاسْتَعِذْ بِاللّٰهِ

(32) وَمَنْ اَسَآءَ فَعَلَيْهَا

(33) اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْرُ

(34) اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ

(35) وَلَقَدِ اخْتَرْنَاهُمْ عَلٰى عِلْمٍ
عَلَى الْعٰلَمِيْنَ

(36) ذُقْ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ

(37) وَلَا تَقُمْ عَلٰى قَبْرِهٖ

(38) اِنَّهُمْ كَفَرُوْا بِاللّٰهِ

(39) مَا اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا

بِاِذْنِ اللّٰهِ

(40) اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا وَّاَكِيْدُ

كَيْدًا

(41) وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ

وَتَرَبَّصْتُمْ وَارْتَبْتُمْ

(42) وَلَا تَزِدِ الظّٰلِمِيْنَ اِلَّا ضَلٰلًا

(43) وَمَا تَشَآءُوْنَ اِلَّآ اَنْ
يَّشَآءَ اللّٰهُ
(44) اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ
فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ
بِجَهَالَةٍ
(45) فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ
وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا
(46) اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ
اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ
لَمْ يَرْتَابُوْا

(47) فَاسْتَجَابَ لَهُمْ رَبُّهُمْ

أَنِّي لَا أُضِيعُ عَمَلَ

عَامِلٍ مِّنْكُمْ

(48) و قال رسول الله صلى الله تعالى عليه وآله وسلم

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ وَسَيِّدِنَا مُحَمَّدٍ وَّ آلِهٖ وَ بَارِكْ وَسَلِّمْ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ ؕ

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا

فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ

النَّارِ.

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DEFICIENT VERBS - 1

:- PAST ACTIVE -:

ناقص جنس اوّل

ماضی معروف

74:1 We have already Studied in Paragraph No 65:5 That if a weak letter حرف علة "واؤ" or YAA "یا" Waaoo existed in the Place of letter Laam "لام مکرر" Then This verb is called (DEFICIENT VERB ناقص

Please note if واؤ is Existed in the Place of (لام مکرر) Then it is called ناقص واوی DEFICIENT VERB WITH WAAOO'

and if "یا" is existed in the Place of لام مکرر Then it is called "ناقص یائی" DEFICIENT VERB WITH "YAA"

There are more changes occured in the Nouns and Verbs of DEFICIENT VERB (فعل ناقص) as Compare to (فعل اجوف) HOLLOW VERB. The main Cause is that few changes are occured in accordance with the Rules of DEFICIENT VERBS افعال ناقص. There are many rules of Previous Lessons are also applied Thats why it is very important to understand Those changes with more attention, consideration and Concentration. Please note it is very important to Perfectly memorise the rules as discussed in HOLLOW VERB LESSONS.

74:2 We have already discussed in the first Rule of اجوف that if weak letter (حرف علة) is voweled متحرک and there is a فتحہ on the letter before it (weak letter)

Then حرف علة و + ی will be changed into الف. Please note At the time of applying this Rule in اجوف The واو and یا will be Changed into only الف (only)

For Example

قَوَلَ ← قَالَ

بَيَعَ ← بَاعَ

But when we apply this rule in ناقص Then the way of writing of الف will be different in ناقص واوی و ناقص یائی

Please carefully understand This difference.

(i) When 'و' is changed into الف in ناقص واوی (ثلاثی مجرد)

DEFICIENT VERB WITH WAAOO

(SIMPLE TRILITERAL VERB)

Then it will be only written as الف

for Example..

(He called) دَعَوَ ← دَعَا

(He followed) تَلَوَ ← تَلَا

But when و is changed into الف in ناقص یائی

Then الف will be changed into the form of الف مقصورہ

Which means "ی"

For Example

(He walked) مَشَیَ ← مَشٰی

(He disobeyed) عَصَیَ ← عَصٰی

Please note this very Special matter in this regards That if there is a ضمیر مفعولی (OBJECTIVE PRONOUN) is existed after Past Verb (فعل ماضی) of ناقص Then واوی and یائی both are written with الف

For Example-

(They called them دَعَاهُمْ

He disobeyed me عَصَانِیْ

74:3 Now you have noted this matter that when first rule of اجوف is applied in ناقص Then following Dual Persons (صیغات تثنیہ)

are Excluded مستثنیٰ

① Third Person Dual Masculine

غائب تثنیہ مذکر

Which Mean the Pattern of فَعَلَ

صرف کبیر

Plural جمع	Dual تثنیہ	Singular واحد	
فَعَلُوْا	فَعَلَا	فَعَلَ	Third Person غائب
فَعَلَتْ	فَعَلَتَا	فَعَلْنَ	
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	2nd Person مخاطب
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	FIRST Person متکلم
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	

For Example The Dual دَعَوَا of دَعَوَ - (دَعَا)

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The Dual مَشَيَا of مَشَى (مَشْى)

Both ذَكَوَا and مَشَيَا will be used without any Change (IN THIS SITUATION) That Weak letter is Voweled متحرك and There is a سكون on the letter before the Weak letter (حرف علة)

(2) First Four Dual Persons of Imperfect active Verb (Patterns) of

فعل مضارع معروف

THIRD PERSON DUAL MASCULINE
THIRD PERSON DUAL FEMININE
SECOND PERSON DUAL MASCULINE
SECOND PERSON DUAL FEMININE

غائب تثنية مذكر
غائبة تثنية مونث
حاضر تثنية مذكر
حاضرة تثنية مونث

تصريف فعل مضارع معروف

	Plural جمع	Dual تثنية	Single واحد	
THIRD غائب	يَفْعَلُوْنَ	يَفْعَلَانِ	يَفْعَلُ (M)	
	يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ (F)	
2nd حاضر	تَفْعَلُوْنَ	تَفْعَلَانِ	تَفْعَلُ (M)	
	تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِيْنَ F	
FIRST متكلم	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ M	
	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ F	

M for Masculine مذكر

F For Feminine مونث

يَفْعَلَانِ تَفْعَلَانِ

Those 4 Pattern as Pointed In Page No 1077 with Pink Lines are excluded.

With Example of دَعَوَ ، دَعَا

يَدْعُوَانِ

تَدْعُوَانِ

And with Example of مَشَى ، مَشَى

يَمْشِيَانِ

تَمْشِيَانِ

Those all above Four Patterns are used wilhout any Changes.

IF The Root is سَعَى

يَسْعَيَانِ

تَسْعَيَانِ

if the Root is لَقَى

يَلْقَيَانِ

تَلْقَيَانِ

Those words are also used without any Change.

Please note However, in every word حرفِ علة is voweled and and There is a فتحة on the letter which is before weak Letter.

74:4 First Rule of DEFICIENT VERB is that if weak letter (حرف علة) (ناقص) of Letter Laam مكمله لام and the weak letter of the Person صيغه

Existed together The Weak letter
of letter LAAM (حرف علة)
کلمہ لام

will be omitted or deleted.

Then we have to Examine

(i) :- if there is a FATAH فتحہ
existed on LetHer AIN (کلمہ عین)

Then this Fatah will be
remain as it is

For Example :- The orignal formations
of Third Person Plural of Past active Verb
صیغہ غائب جمع مذکر فعل ماضی معروف

of دَعَوَ (دعا)

is دَعَوُوْا

When واو of its letter Laam (کلمہ لام)
is omitted then → دَعَوْا Left

NOW The FATAH of LETTER AIN کلمہ عین
will be Remain as it is Thats why it
will be used as دَعَوْا

Same as رَمَى (رَمٰی) (He threw)

The original formation of
Third Person Plural of Past active Verb
صیغہ جمع مذکر غائب فعل ماضی معروف
will be رَمَيُوْا

But when "ی" of رَمَيُوْا
will be omitted then رَمَوْا
will be Left
And it will be used as it is

(ii) IF There is ضمہ or کسرہ
is Existed on مکسور عین

Then we have to Keep it
Compatible (with) in accordance with
Weak letter of Person
(صیغہ حرف علۃ)

For Example The original formation of Third Person Pluval (Masculine) of Past active صیغہ غائب جمع مذکر فعل ماضی معروف of لَقِیَ (To meet)

is لَقِیُوْا

The "ی" of لَقِیُوْا will be omitted Then لَقِوْا

Left, Now The (ـِ) ر of لَقِوْا is not compatible with The واؤ of Person (ضمیر) Thats why This ـِ will be Changed into ـُ and we Use this Word as لَقُوْا

Another Example in This regard is that
The orignal formation of third Person Plural masculine of Past activ Verb

صیغہ غائب جمع مذکر فعل ماضی معروف

of

سَرُوَ

is

سَرُوُوْا

When the واوٗ of کلمہ لام omitted Then

سَرُوْا

Left
Now The ضمّہ (ـُـ) of کلمہ عین IS compalible (مناسب) with the واوٗ of Person صیغہ
Thats why it will be used as (only)

سَرُوْا

حروف علۃ (WEAK LETTERS) with حرکات (VOWELS) This is Very important Discussion.

Please Revise the Compatibility Page No:

74:5 Second Rule of DEFICIENT VERB is that if a letter which is after a weak letter in the word of Person (صيغہ) is motionless ساکن and there is a فتحہ on the letter which is before حرفِ علة Then the weak Letter will be omitted.

For Example with the Root د ع و

The Third Person Singular feminine of Past Active Verb صیغہ غائب واحد مونث فعل ماضی معروف

The original formation of word will be

دَعَوَتْ

So the letter after weak Letter is motionless (ساکن) and there is فتحہ on the Letter which is before weak letter That و will be omitted That why its useable formation will be

دَعَتْ

Please note if the letter after weak Letter will be motionless and There is no فتحہ on the letter before weak Letter then the weak Letter will not be omitted But remain as it is

for Exampe the orignal for mation of Third Person Singular feminine of Past active Verb

صیغہ غائبہ واحد مونث فعل ماضی معروف

of

لَقِيَ

is

لَقِيَتْ

Here the letter after weak Letter is motionless (ساکن) and There is No فتحہ on the letter before weak Letter (Please note there is a کسرہ under (ق)

That's Why 2nd Rule is not applied in this case Hence it will be used as

لَقِيَتْ

THE RESULT OF 74:5

Sometimes there will be change in the Pattern فَعَلَتْ of فعل ناقص Which is Third Person Singular Feminine of Past active verb.

صیغہ غائب واحد مونث فعل ماضی معروف

And Some there be no Change occured

Please understand the Rule as it was applied in Page No 1084 and 1085

FOR THE VERBS OF DEFICIENT

Where there is capacity of applying RULE NO 3(A) of HOLLOW VERB (اجوف)

THERE CHANGE WILL OCCUR

BUT RULE NO 3(B) is NOT APPLIED

FOR EXAMPLE

دَعَوَتْ ← دَعَتْ

2.: IN Those Verbs Where There is no capacity of applying The Rule NO 3A of HOLLOW VERB Those will be used without any change

THERE WILL BE NO CHANGE

FOR EXAMPLE لَقِيَتْ

74:6_: Now you have to note This matter that

Third Person Dual feminine of Past active Verb (فَعَلَتَا)

صیغہ تثنیہ غائب مونث فعل ماضی معروف

Which is formed from the Usable formation of its Singular(واحد)

From Example دَعَتْ ← دَعَتَا

لَقِيَتْ ← لَقِيَتَا

After this Person (4 نمبر) all those Persons are existed in which is motionless. From فَعَلْنَ فَعَلْتَ فَعَلْتِ فَعَلْنَا There will be No change in all Persons صیغات.

Complete Paradigm (تصریف) فعل ماضی معروف

is given on Next page

Plural جمع	Dual تثنية	Single واحد		
فَعَلُوا	فَعَلَا	فَعَلَ	M	Third غائب
فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	F	
فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	M	2nd حاضر
فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	F	
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	M	First متكلم
فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	F	

EXERCISE NO. 70

رضم التمرین ۷۰

Describe Big conjugation صرف کبیر of original and changed formations of following Roots of Past active Tense

Please big conjugation means 14 Persons as given on page No 1088

① To forgive (ن) ع ف و

② To Guide (ض) ھ د ی

③ To Forget (س) ن س ی

④ To Be Nobel (ک) س ر و

⑤ To Try (ف) س ع ی

4-4-21 1090

DEFICIENT VERB. 2 —:

:— IMPERFECT ACTIVE

فعل ناقص (حرف ثانی)

مضارع معروف

75:1 We had understood in the Last Lesson The Changes in the Past active of DEFICIENT VERB with the help of 2 Rules of DEFICIENT VERB and few Previous Rules. NOW we have to understand the possible changes in the Imperfect active of DEFICIENT VERB. with the help of a new rule and few Previous Rules.

75:2 Third Rule of DEFICIENT VERB is that if there is a ضمّہ Dhammah Before a Dhammahtsed Waaoo

"وُ" واؤ مضموم

Then this Waaoo will be Turned into motionless ساکن

وُ ← وْ

if there is a كسرة before a Dhammatised ي

["يُ"] يا معشوم

Then this ي will be turned as motionless ساكن

يُ ← يْ

For Example Root (و) د ع

original Imperfect is

يَدْعُو

According to Rule in page-No. 1090 it will be Changed into

يَدْعُوْ .

Same as the

From Root ر م ي (ض)

The original Imperfect will be Formatted as

يَرْمِيْ

But according to this Rule

It will be changed in to يَرْمِيْ

NOW we have to consider a different Example

From Root ل ق ی (س)

Its original Imperfect will be formatted as يَلْقَیُ

There will be no change in it according to above Rule

Because There is no کسرہ Before Dhammah tsed "YAA"

["یُ"] یا مفہوم

However

That's why There will be First Rule of Hollow Verb فعل اجوف will be applied

Main Cause is that There is a فتحہ imposed before the Voweled Weak Letter

(متحرک حرف علۃ)

Hence it will be changed into

يَلْقَىٰ From يَلْقَىٰ

75:3 We have already Studied in the Paragraph No: 74:3 That the First Four Dual Persons صيغات تثنيه of Imperfect active of DEFICENT VERBS are Excluded from any Changes

Thats Now we have to Consider Third Person Plural Masculine of Imperfect active

جمع مذكر غائب مضارع معروف

يَفْعَلُوْنَ

From → يَدْعُوْ (يَدْعُوْ)

originally will be → يَدْعُوُوْنَ

formatted for Third Person Plural Masculine

جمع مذكر غائب فعل مضارع معروف

Now here the Weak letter of كلمه لام and weak letter of Person ضمير are together Thats Why first Rule of DEFICIENT ناقص will be applied

The Waaoo "و" of فاء کلمہ
Will be omitted and the "ضمہ"
which is before فاء کلمہ
has compatibility مناسبت
with the ضمہ of واؤ
Person 4rd of Waaoo
thats why يَدْعُوْنَ
will be used
Same as يَرْمِيْ ← يَرْمِيُ

The original Verb will be
formatted as يَرْمِيُوْنَ

The Laam ل of لام کلمہ will be
omitted and
the كسرہ which is before لام کلمہ
has no Compatibility مناسبت
with Waaoo واؤ of
Person ضمیر Thats why كسرہ
Will be Changed into ضمہ
Then Word يَرْمُوْنَ
will be used

Let we Check the Root لقی (س)

originally Imperfect يَلْقَيُوْنَ

will be formatted from يَلْقَىُ (يَلْقَى)

The "ى" of ىُ حرکہ will be omitted and the فتحہ which is before ضمہ حرکہ will be remain as it is

Then Changed word يَلْقَوْنَ will be used.

75:4.. Third Rule of Deficient Verb (فعل ناقص) will be applied on (تَفْعَلِيْنَ) 2nd Persond Singular Feminine صیغہ واحد مونث حاضر

For Example original 2nd Person Singular Feminine will be formatted as تَدْعُوِيْنَ

Now We have to understand this issue with Examples in تَدْعُوِيْنَ

According to first Rule of (فعل ناقص)

Waaoo واؤ of مَاضِي قریب will be omitted

"S" of Person (صیغہ) is not Compatible (مناسبت)

with the ضَمَّہ

Which is imposed on letter before it (Dhammah of AIN عین)

Thats Why (2) ضمہ will be changed into

(ـِ) کسرہ

Then We have to use تَدْعِيْنَ

Same as orignal 2nd Person Singular feminie صیغہ واحد مونث حاضر of

تَرْمِيْنَ will be formatted for يَدْعُوْ ← يَدْعُوْ

Now the ی of مضارع will be omitted the ی of يَدْعُوْ has compatibility with the ـُو of the letter which is before it Hence it will be used as تَرْمِيْنَ

Anothe Example of يَلْقٰى (يَلْقٰى)

The orignal word تَلْقِيْنَ is formatted. ' ''

Now the ی of مضارع will be omitted and the فتحہ which was before مضارع will be remain as it is Thats why تَلْقَيْنَ will be used

75:5 Now Please Carefully Note This matter that There will be no Change into the both Persons of Women Noon صیغات

(نون النسوہ)

NOON OFFE
(NOON OF FEMALE)

Which Mean

Third Person Plural Feminine
جمع مونث غائب
يَفْعَلْنَ

2nd Person Plural Femine
جمع مونث حاضر
تَفْعَلْنَ

However The Changes in First Persons of Imperfect wit is occured in accordance with the 3RD Rule of DEFICIENT VERB فعل ناقص

EXERCISE NO 71

رقم التمرین ۷۱

Describe big conjugations صرف کبیر of original and changed formations شکل اصل & شکل استعمال of the Root fas Imperfect active given in EXERCISE NO 70: page no 1089

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DEFICIENT VERBS_3

"PASSIVE"

ناقص جز ثالث

"مجہول"

76.1 The Rule No 4 (B) of deficient Verb فعل ناقص is that " If there is a زیر کسرہ [which is Before the واؤ Normally existed at the Last Part of Word and mostly the کلمہ رابع of the Deficient Verb ناقص

Relevant to واؤ which is Called "ناقص واوی"

Then This واؤ will be Changed into "ی" This Rules is applied on few specific Verbs of Past indefinite active فعل ماضی معروف of deficient Verb of Waaoo ⇒ فعل ناقص واوی (Simple trilitaral verb) of فعل ثلاثی مجرد

and this Rule is applied on all Verbs of Past indefinite Passive Verb

فعل ماضی مجہول

76:2.. This Rule is applied when "ناقص واوی" Deficient Verb (relevant to Waaoo) is formatted from category of

باب سَمِعَ یَسْمَعُ

For Example رَضِوَ

[He was pleased with Satisfaction]

will be changed and used as رَضِیَ

and غَشِوَ (He covered) will be changed and used as غَشِیَ

and their big conjugation مرفِ کبیر is also Formatted with "ی"

Let we check the big conjugation

صرفِ کبیر

of رَضِيَ

	واحد	تثنیہ	جمع
غائب M	رَضِيَ	رَضِيَا	رَضُوا
غائب F	رَضِيَتْ	رَضِيَتَا	رَضِينَ
حاضر M	رَضِيتَ	رَضِيتُمَا	رَضِيتُمْ
حاضر F	رَضِيتِ	رَضِيتُمَا	رَضِينَ
متکلم M	رَضِيتُ	رَضِينَا	رَضِينَا
متکلم F	رَضِيتُ	رَضِينَا	رَضِينَا

M FOR MASCULINE مذکر

F FOR FEMININE مونث

Please note رَضُوا [رَضِيَ ، رَضِيَا] (رَضِيُوا)

Please note رَضُوا was actually رَضِيُوا - So all the Conjugations was changed form

رَضِيَتْ . رَضِيَتَا . رَضِينَ

untill Last words of big Conjugation. as described

on page No: 1101

76:3. Deficient Verb Relevant to واؤ "فعل ناقص واوی"

May be formatted from any category (باب)

ثلاثی مجرد 7. The above Rule (4)[b] is applied on all Past Indefinite passive (فعل ماضی مجہول), Main Cause is that There is only one Pattern (وزن) "فُعِلَ" فعل ماضی مجہول is existed

For Example From

دُعِوَ ← دُعِیَ (From To)

[He was called]

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He was forgiven عُفِيَ ← To عُفِوَ ← FROM

Please note their Big Conjugations

"صرف كبير"

Will also be completed with CHANGED "ى"

76:4 Sometimes This Rule is applied on the few Noun of Broken Plurals

اسماء جمع ملسى

(NOUNS OF BROKEN PLURALS)

and Infinitive (مصدر)

For example the Plural of ثَوْبٌ ثِوَانٌ changed and Formatted and used as ثِيَابٌ

Same as the infinitive مَصْدَر ← صَامَ يَصُومُ

of

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Changed FROM

صِوَامٌ TO صِيَامٌ

and infinitive of قَامَ يَقُومُ

Changed FROM

قِوَامٌ TO قِيَامٌ

76:5 .. The Rule No 4(B) of Deficient Verb فعل ناقص is that

If واوٌ is Existed after 3 Letters in a word which means it is fourth Letter or after it. and there is no ضمّة on the letter before it

Then THIS واوٌ WILL BE CHANGE IN TO "ی"

For Example

(ض) حَبَوَ

(Collecting Fruit or Charity money)

its Imperfect مضارع
actually will be

تَتَجَنَّبُو

First it will be changed
according to This Rule

تَتَجَنَّبِي

Then according to 2nd Rule of
ناقص it will be changed
as

تَتَجَنَّبْ

Same as the Imperfect of

رَضِيَ (يَرْضَى)

will be
~~Was~~ → actually → Which will be first changed into ~~first~~ → According to This Rule as)

تَرْضَى

تَرْضَيْ

will be actually يُرْضَوُ

which will be first changed according to this Rule as يُرْضَيُ

Then according to First Rule of HOLLOW VERB اجوف Changed into يُرْضَى

76:6 The Rule No 4(B) of اعلّ will be applied on all Categories of Imperfect Passive (مضارع مجہول) of Simple Triliteral Verb (فعل ثلاثی مجرد) Because it has only one Pattern يُفْعَلُ

For Example

مضارع

orignal Imperfect of

دُعِوَ (دُعِیَ)

will be

يُدْعَوُ

will will be firstly change according to this Rule as

يُدْعَيُ

Then will be changed in to according to first Rule 7

اجوف (HOLLOW VERB) as

يُدْعٰى

Same as The orignal Imperfect مضارع 87

عُفِوَ (عُفِیَ)

is

يُعْفَوُ

First Changed into → يُعْفَيُ ← يُعْفَىٰ

Then Change into يُعْفٰى

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76:7 → The "ی" of all increased tritterals Verbs (افعال ثلاثی مزید فیہ)

are changed into "و" with This Rule 4(B) of Deficient Verb relevant to Waaoo (فعل ناقص واوی)

Then according to Requirements more Rules are applied in This

For Example from اِفْتَعَلَ

اِرْتَضَوَ

First changed into اِرْتَضَیَ

Then changed into اِرْتَضٰی

It Imperfect مضارع → یَرْتَضِیُ

First changed into → یَرْتَضِیْ

Then More Changed into → یَرْتَضِیْ

76:8 → You may Remind that we told You in paragraph NO 73:11 Page NO (1041 1042) That infinitive of Categories of (مصدر)

إفتعال and إنفعال

The "و" waaoo of HOLLOW VERB RELEVANT to 'و'

(اجوف واوی) is Changed into "ی"

This change is also came into Existence due to This Rule 4 (B) of ناقص (Deficient Verb)

Please check those Enamples again in Page NO (1041 1042)

إِخْتِوَانٌ ← إِخْتِيَانٌ FROM TO

إِنْهِوَارٌ ← إِنْهِيَارٌ FROM TO

You have to check those enamples again

76:9 Now You Can imagine That mostly "و" Changed into "ی" and Sometimes "ی" changed into "و" and Sometimes, in many formations different words Looks Same (to each other Like IDENTICAL TWINS)

Thats why in many occasions it is very Hard to decide That the Root of this word is

واوی OR یائی

(Relevant to Waaoo) (WAAoo-TISED) (Relevant to YAA) (YAAEE-TISED)

So that Student Can Research in Dictionaries.

However Sometimes Dictionaries differentiated (اِفتلاف) to decide that The root of this word is found is given as one ناقص واوی and in othe dictionary Same Root is written as ناقص یائی

(RELEVANT PART) *1

*1 R

For example.

صلو/صلی

طغو/طغی

غشو/غشی

etc:

76:10 → Now you have to mentally Prepared that if one word is not found in the (ناقص واوی) Then it will be Definitely found in (ناقص یائی)

However in this research You need not Spend too much time Because the order of Last Four Letters of Arabic alphabets are Set in Such manner to facilitate the Student That he Would not turn over too much pages of dictionary IN Arabic order is as under

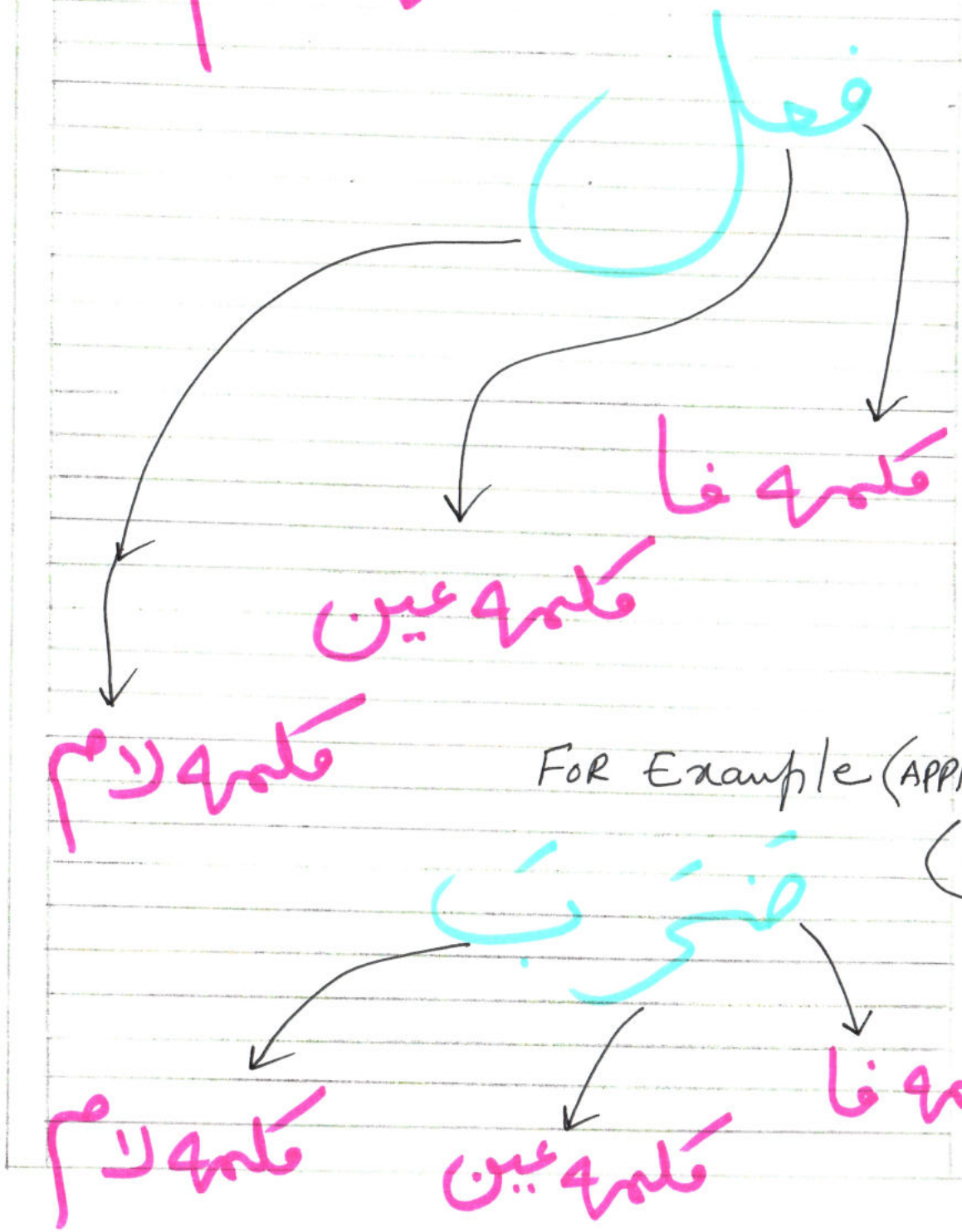
ن . ه . و . ی

So that by this way و and ی are written togather.

- MOST IMPORTANT NOTE

76:11 Please note in old dictionaries The order of most Roots are given as Last Letter of Root which mean

کلمہ لام



FOR Example (APPLICATION)
(اطلاق)

Hower in Modern dictionaries

The order of Letters of the Root will be decided as

First Letter is فاء کلمہ

So in old dictionaries

ناقص یائی and ناقص واوی

are describe in one place and written togather

For Example The biggest Dictionary of Arabic Language

"لسان العرب"

Its Last two Volumes (14-15) are Consisted on the descriptron of

ناقص یائی and ناقص واوی

in another Important Dictionary

"القاموس المحیط"

Both ناقص یائی and ناقص واوی

are described in one chapter "باب الواو و الياء"

However in the Modern dictionaries for enample "المنجد"

and "المعجم الوسيط"

Where the Roots (جذر) are given in accordance with the order of "كلمة فاء"

First Root of واوى اللام (WAAOO-TISED WITH LAAM) is described

Then instantly after it Root of يائى اللام (YAAEE-TISED WITH LAAM) is described

Thats why it is not very difficult to find The roots ناقص واوى ناقص يائى

EXERCISE -NO 72

رقم التمرين ٧٢

Describe big conjugation صرف كبير

of

فعل ماضی معروف

Past indefinite active Tense

فعل ماضی مجہول

Past indefinite Passive Tense

فعل مضارع معروف

Imperfect Active Tense

فعل مضارع مجہول

(Imperfect Passive Tense)

FROM THE ROOT OF

غ ش و (س)

(باب سَمِعَ يَسْمَعُ)

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DEFICIENT VERBS PART 4

(BRIEF CONJUGATION)

(ناقص جز الرابع)

(صرفِ صغیر)

First of all we have to Revise what is صرفِ کبیر BIG CONJUGATION AND WHAT IS BRIEF Conjugation (صرفِ صغیر)

صرفِ کبیر

FIRST We Check صرفِ کبیر IN صرفِ کبیر we have to describe all 14 Persons of a Verb *1 and those FIRST details are described relevant to the Verb, either it is Singular, Dual or Plural واحد, تثنیہ or جمع.

Either it is Masculine or Feminine مذکر مونث

Either it is First Person, 2nd Person or 3rd Person متکلم حاضر غائب

So all 14 persons are described in Details Example on Next Page

*1 Actually they are 18, But because First Person Dual and Plural are same thats why No is used. (14)

جمع PLURAL	تثنیہ DUAL	واحد SINGULAR		
ضَرَبُوا	ضَرَبَا	ضَرَبَ	مذکر MASCULINE	غائب THIRD PERSON
ضَرَبْنَ	ضَرَبَتَا	ضَرَبَتْ	مونث FEMININE	
ضَرَبْتُمْ	ضَرَبْتُمَا	ضَرَبْتَ	مذکر MASCULINE	حاضر 2ND PERSON
ضَرَبْتُنَّ	ضَرَبْتُمَا	ضَرَبْتِ	مونث FEMININE	
ضَرَبْنَا	ضَرَبْنَا	ضَرَبْتُ	مذکر MASCULINE	متکلم FIRST PERSON
ضَرَبْنَا	ضَرَبْنَا	ضَرَبْتُ	مونث FEMININE	

فعل ماضی مثبت معروف
PAST INDEFINITE POSITIVE ACTIVE

(HE HIT)

ضَرَبَ

(BIG CONJUGATION) → صرفِ کبیر

صرفِ صغیر
(BRIEF CONJUGATION)

As we already studies many types of verb. according to Tenses,
Past Present future, Imperfect

فعل ماضی معروف و مجہول

Past indifinite active & Passive

فعل مضارع معروف و مجہول

Imperfect active & Passive

اسم الفاعل ، اسم المفعول ، مصدر

فعل نفی تاکید بلن ناصبہ معروف، مجہول

فعل نفی جحد بلم جازمہ معروف، مجہول

فعل مضارع لام تاکید نون تاکید ثقلیہ معروف مجہول
خفیفہ

فعلِ امر ، فعل نہی ، اسم ظرف

اسم آلہ ، افعل التفضیل مذکر و مونث

فعل التعجب منہ

AND MANY OTHER DETAILS. But most important Thing is that only FIRST WORD OF صرفِ کبیر is Mentioned Thats why it is called Brief (صرفِ صغیر)

BRIEF CONJUGATION

صرفِ صغیر

ثلاثی مجرد صحیح از بابِ فعل یَفْعِلُ

(TO HIT) اَلضَّرْبُ

ضَرَبَ یَضْرِبُ. ضَرْبًا فَهُوَ ضَارِبٌ. وَضُرِبَ یُضْرَبُ. ضَرْبًا. فَذَاکَ مَضْرُوبٌ. لَمْ یَضْرِبْ لَمْ یُضْرَبْ لَا یَضْرِبْ. لَا یُضْرَبْ. لَنْ یَضْرِبَ لَنْ یُضْرَبَ. لَیَضْرِبَنَّ. لَیُضْرَبَنَّ لَیَضْرِبَنْ لَیُضْرَبَنْ. اَلْاَمْرُ مِنْهُ. اِضْرِبْ لِتُضْرَبْ لِیَضْرِبْ. لِیُضْرَبْ. وَالنَّهْیُ عَنْهُ لَا تَضْرِبْ لَا تُضْرَبْ. لَا یَضْرِبْ. لَا یُضْرَبْ. اَلظَّرْفُ مِنْهُ مَضْرِبٌ. مَضْرِبَانِ. مَضَارِبُ وَمِضْرِبٌ وَالْاٰلَةُ مِنْهُ مِضْرَبٌ. مِضْرَبَانِ. مَضَارِبُ وَمِضْرِبَةٌ مِضْرَبَةٌ. مِضْرَبَتَانِ. مَضَارِبُ وَمَضْرَبَةٌ. مِضْرَابٌ مِضْرَابَانِ. مَضَارِیْبُ. مِضْرِیْبٌ. مِضْرِیْبَةٌ اَفْعَلُ التَّفْضِیْلُ اَلْمُذَکَّرُ مِنْهُ اَضْرَبُ. اَضْرَبَانِ اَضْرَبُوْنَ. اَضَارِبُ. وَاَفْعِیْلٌ وَالْمُؤَنَّثُ مِنْهُ ضُرْبٰی. ضُرْبَیَانِ. ضُرْبَیَاتٌ ضُرَبٌ. وَضُرْبٰی وَ فعل التعجب منه. مَا اَضْرَبَهُ. وَاَضْرِبْ بِهٖ وَضُرِبَ اَوْ ضُرِبَتْ

Please note I have describe a Complete Brief Conjugation صرف صغیر There 18 Persons ہیں are described in Big Conjugation.

In صرف صغیر we just shown the First word of صرف کبیر

ضَرَبَ

And Student just keep 17 Persons in his mind..

Then Next word is يَضْرِبُ which is first word of Big Conjugation of Imperfect ہے فعل, And 17 Persons are in the mind of Student and so on,

THERE ARE 57 WORDS ARE DESCRIBED IN صرف صغیر PLEASE NOTE

A DETAILED EXPLAINATION OF صرفِ صغیر IS UNDER PROGRESS

صرفِ صغیر is a very very good Excercise for Student to Revise the complete Analysis of a Root IN Just 2 minutes A Student Not only Write complete صرفِ صغیر But also Read it quickly. I like this Exercise.

LET WE START OUR LESSON

77:1 Inshallah in this Lesson We have to Study the Remaining Words of

صرف صغیر Brief conjugation

and all Changes occured in these words, Those words are as under

(IMPERATIVE VERB) فعل امر

(THE ACTIVE PARTICIPLE) اسم الفاعل

(PASSIVE PAST PARTICIPLE) اسم المفعول

And we have to Learn few more Rule, مصدر (INFINITIVE)

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77:2 Fifth Rule of Deficent Verb (فعل ناقص) is that When a motionless weak Letter (ساکن حرفِ علة) is changed in to JUSSIVE MOOD (مجزوم) Then this weak Letter is omitted (deleted or removed) This Rule is mostly applied on the Deficient Verb of Imperfect in JUSSIVE MOOD .o OR We Can say [IMPERFECT IN JUSSIVE MOOD OF DEFICIENT VERB]

(مضارع مجزوم فعلِ ناقص)

Please check again The difference between

علامت سکون OR جزم

(JAZM SYMBOL OF MOTIONLESS)

in Page No: This is available in the Discussion of مضارع مجزوم

For Example whe we are formatting Imperative Verb فعلِ اَمر

from word تَدْعُوْ

and Remove the Symbol of Imperfect (علامتِ مضارع)

and add Joining HAMZAH (ہمزۃ الوصل)

Then the word اُدْعُوْ

is formatted.

NOW when we converted IN TO JUSSIVE MOOD صیغہ امر

Then with this (مجزوم) action واؤ

will be omitted and
The word Turned into
as → اُدْعُ

So فعل اَمر (Imperative Verb) word

اُدْعُ is used

VERY IMPORTANT NOTE

When we are using Word مجزوم

which in English is JUSSIVE MOOD, Discussion always Turned to Words مضارع مجزوم

IMPERFECT IN JUSSIVE (MOOD)

always carefully Read Paragraphs

NO: 40:7 — To — 40:11 Page No 410 To 418

Specially Page No 415 in which a Clarification - SOLUTION OF CONFUSION علامتِ سکون و جزم is given which will clear all missunder Standing and ambiguity of Word جزم and علامت سکون.

Please Correct Page No 413, by adding Word لَمْ in the beginning of all Words of Conjugation of مضارع مجزوم I Just forget to add.

Complete Conjugation of مضارع مجزوم is on Page No 445, 446 and 447

Let we continue Paragraph No 77:2

Same as when word لَمْ is added before يَدْعُوْ

Then لام كلمه will be Turned into Jussive mood مجزوم and واو will be omitted Thats why instead of لَمْ يَدْعُوْ will be used.

77:3 Please note when Imperfect of Deficinet Verb مضارع فعل ناقص is converted as SUBJUNCTIVE MOOD (منصوب)

Then its Weak eleller حرف علة will be Remain as it was However There will be a فتحه ـَ is imposed on it

For Example

يَدْعُوْ will be changed as لَنْ يَّدْعُوَ

77:4 -: 6th Rule of Deficent Verb is that if There is a NUNNATION OF DHAMMAH تنوین ضمہ (ٌ) is Existed on the حرف and the letter before حرف is Vowelled متحرک Then the حرف will be omitted, and if there is a زبر ـَ or زیر ـِ is on the letter before it Then those both زبر and زیر are omitted and a Nunnation of زیر تنوین کسرہ (ٍ) will be imposed

and if there is a فتحہ is Existed on the letter before it Then فتحہ will be omitted and a Nunnation of فتحہ will be imposed تنوین فتحہ (ً)

This Rule no 6 is mostly applied on the اسم الفاعل (THE ACTIVE PARTICIPLE) اسم الظرف (NOUN OF PLACE AND TIME)

We have to understand both of them by Two different Examples-

First is the example of اسم الفاعل and then Example of اسم الظرف

For Example The اسم الفاعل of دَعَا (دَعَوَ)

is formatted on the Pattern of فَاعِلٌ as دَاعِوٌ

in this word واؤ is at Number 4 That why first This word will be converted in accordance with Rule no 4 (B) of فعل ناقص as دَاعِيٌ

Then according to Rule No 6 which is described on Page No 1126 of the کلمہ لام will be omitted "ی"

Now because There is a کسرہ on the Letter before کلمہ لام Thats why تنوین کسرہ will be imposed instead of this کسرہ

Then word will be converted as

دَاعٍ

This word can be written in Two ways

دَاعِیْ and دَاعٍ

The 2nd format only "ی" is written but it will be Silent (صامت) in Reading.

Please note that when Laam of definition of Laam of admiration (لام تعریف) is added in the begning of اسم الفاعل (آلہ) the

Then this Rule No 6 is not applied, Main Cause is that when لامِ تعریف is added to دَاعِیٌ

Then it will be converted as

اَلدَّاعِیُ

Because this is Rule described
in Paragraph No at Page No

That when آ is added it will definitely Remove تنوین from the Last letter of word Now ی in اَلدَّاعِیُ There is no تنوین ضمہ on the مکسورہ Thats why Rule No 6 is not applied here in this Situation

Please note That There are few Places in HOLY QURAN القرآن الکریم Where ی of مکسورہ

is not written However There is a ردم تعريف is existed in the Start of Words

for Example يَوْمَ يَدْعُو الدَّاعِ

(on that day when a caller will call (سورة القمر - 6)

This word is actually الدَّاعِي

Same as the word فَهُوَ الْمُهْتَدِ

(سورة الكهف - 17)

(So ONLY HE is Rightly Guided)

This word is actually الْمُهْتَدِي

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77:5 Except اسم الفاعل (The active Participle)
The 6th Rule of Deficient verb (فعل ناقص)
is also applied on اسم الظرف (THE NOUN OF TIME AND PLACE)
For Example The اسم الظرف
دَعَا (دَعَوَ) is originally on the Pattern of مَفْعَلٌ
مَدْعَوٌ
It First converted into مَدْعَيٌ
Then first its ضمير will be omitted. Because there is
مَدْعًى
That's Why There will be Numnation
of Fatah
مَدْعًى نَوِّيْنِ فَتْحَةٌ
imposed on it (Letter before
Hence This word will be
converted in to
مَدْعًى

Human being is only better than animals if Look after Creation of God.
اولئك كالانعام بل هم اضل (الفرقان-44)

→ All Biological units (botanical and zoological) have 4 stages, Born, Grow, Reproduction and die. Then Physical Structure convert into Nitrogen & Phosphorus (decomposed)
If a Human being do not follow islam and benefit Creations of ALLAH be Praised Then what is difference between Human being and animals.

I am not well today. That's why not Progress today. Just want to complete the Project.

77:6 There is not any new Rules for formatting اسم المفعول (Past Passive Participle) from Deficint Verb فعل ناقص for Example The فعل ماضي of دَعَا يَدْعُوْ is formatted originally on the Pattern of مَفْعُوْلٌ as مَدْعُوْوٌ

There is Nunnation of Dhammah تنوين ضمة is Existed on مَدْعُوْوٌ But the Letter before مَدْعُوْوٌ is not Vowelled (متحرك), Thats why Rule NO 6 is not applied on it.

Of course, Situation here is that Two Same letters are combined (نائی امثلة معا)

A Large majority is Just thinking about themselves (SELFISHNESS) Think and Strive for the Benefit of all mankind, Animals and Plants as well. (Best way is Follow Islam) ضمیر اپنا سی من ینفع اپنا ساری

First Letter is motionless ساکن
and 2nd letter is vowelled متحرک

Thats due to first Rule of Assimilation
Both Letters are assimilated (ادغام)
(مدغم)
and used as مَدْعُوٌّ

77:7. Please note
of ناقص یائی اسم المفعول is used
against to the Speculations خلاف قیاس
First of all "و" of مَفْعُوْلٌ
(which is Pattern وزن) is Changed into
"ی" and then ـُ of ف ـُ of عین
will be Changed into ـِ کسرہ
Then both "ی" will be Assimilated
(مدغم)
So Pattern (وزن) of
From ناقص یائی اسم المفعول
will be Left as مَفْعِیٌّ
مَفْعِیٌّ

For Example مَنْزِمِيٌّ is Fomalted for رَمٰى ← يَرْمِيْ and مَهْدِيٌّ is Formatted for هَدٰى ← يَهْدِيْ

77:8 7th Rule of Deficient ناقص is as under,

IF There is Extra الف (الفِ زائدہ) before the Weak letter (حرف علة) of any Noun Then This Extra الف will be Changed into (همزہ)

This is the Same action as we have already Studied in the Paragraph No: 73:3 Page No: 1024

that when we are creating آلۂ الفاعل for اجوف form فعل ثلاثی مجرد (Simple Triliteral Verb)

Then We Change حرف علة into بہمزة

Now back to ناقص

For Example From ↓

سَمَاوٌ (Sky)

To → سَمَاءٌ

FROM → بِنَايٌ

To → بِنَاءٌ

Please note الف زائدہ is that الف Which is not formatted by Changing 'و' OR 'ی' of the Root (ر،ل،ہ) of any word. But This الف MUST BE EXISTED IN (ONLY IN) THE PATTERN (وزن)

77:و Due to This 7th Rule of of Deficient verb We change ناقصہ (Which is existed in the Place of فاءُ of فَاعِلٌ) Changed in to ہمزہ as explained in above examples.

This Rule is mostly used in ناقص But Limited in اجوف (HOLLOW)

It will be used in few
Infinitives of Smple Triliterals

مصادرِ فعل ثلاثی مجرد

Few patterns of Broken Plurals

جمع مکسر

(INIFINITIVES)
and in all Those end with ال of Increased Triliterals Verbs

مصادرِ فعل ثلاثی مزیدفیہ

ALL Inifinitives of Increased Triliteral verbs which are end with ال

For Example

اِفْعَالٌ

فِعَالٌ

اِفْتِعَالٌ

اِنْفِعَالٌ

اِسْتِفْعَالٌ

From the infinitives of Simple Triliteral

مصادرِ فعل ثلاثی مجرد

دُعَاؤٌ FROM دُعَاءٌ

and

حَزَائِیٌ FROM حَزَآءٌ

and from the Patterns of

جمع مکسر (BROKEN PLURAL)

أَفْعَالٌ فِعَالٌ

أَسْمَاؤٌ FROM أَسْمَآءٌ

نِسَاؤٌ FROM نِسَآءٌ

And From the Infinitives of مزيدفيه

اِخْفَآءٌ FROM اِخْفَائٌ
(TO HIDE)

لِقَآءٌ FROM لِقَائٌ
(TO MEET)

اِبْتِلَآءٌ FROM اِبْتِلَائٌ
(To TEST)

اِسْتِسْقَآءٌ FROM اِسْتِسْقَائٌ
(Demanding Water)

77:10 Now we have to understand few those Nouns, formatted by the Roots of ناقص Whose مكمه دم will be omitted and the word will be Just Left consisted on 2 LETTERS Which means- This type of many words are used in HOLY QURAN مكمه فا & مكمه عين

قران الکریم

THE WORD OF ALLAH BE PRAISED

THIS IS PAGE NO 1139 AND MAY MORE 1000 PAGES NEED TO BE WRITTEN

MAIN OBJECTIVE OF THIS ALL EXERCISE IS TO UNDERSTAND HOLY QURAN AND HADITH MUBARAK

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

THE BEST PERSON AMONG YOU IS ONE HE (SHE) WHO LEARN HOLY QURAN AND TEACH HOLY QURAN

There are many words used in Holy QURAN.
FOR Example

أَبٌ أَرْضٌ

There is an excersise for Students
If you Try to write its Noon of Nunnation نونِ تنوین in its full appearance (expand it)

اظہارِ مکمّل

and keep in mind all Previous Rules and Deeply think on the Structure of Word, Then You can easily understand the changes which are happened in the Structure formation.

77:11 The word أَبٌ
Was actually أَبُوٌ
When we enpand its تنوین
It will be Changed or converted in to أَبُوْنٌ

Now weak letter is vowelled

حرفِ علة متحرک

and the letter before حرف علة

is motionless ساکن, now according

to Rule no 2 of اجوف The vowel (حرکت)

will be Transfer to the letter before it (ما قبل)

Now it is converted into اَلْبُوْنْ

Then according to Rule no 3 of اجوف

وْ will be omitted now only

اَبُنْ Left which

will be written as اَبْ

So This is the Same Rule applied

to on all Letters as below

اَخْ اَخُ

عَدْ عَدُ

بَكْ بَكُ

رَمْ رَمُ

Details on next page 1142

SAME AS

أَبٌ = أَبُوْ = أَبُوْنْ = أَبُوْنْ = أَبْنْ = أَبٌ

غَدٌ غَدُوْ غَدُوْنْ = غَدُوْنْ غَدُنْ غَدٌ

دَمٌ دَمِيْ دَمَيْنْ = دَمَيْنْ دَمَنْ دَمٌ

يَدٌ = يَدَيْ = يَدَيْنْ = يَدَيْنْ يَدَنْ = يَدٌ

Thats why 'و' and 'ى'
will be returned in Dual
مثنى تثنيه (OR)
in those Nouns !
For Example

أَبَوَانِ

رَمَيَانِ

Hower Please note
يَدَيَانِ is used as only
يَدَانِ

الحمد لله Target of 09/05/21 is completed
الحمد لله

11/05/2021 1143

:- VOCABULARY

مُلمات

① ل ق ی : لَقِیَ (س)

The Deep Perception of Something (ادراک) (ادراک)

With feelings (حس) and Enlightment (بصیرت)

OR Something found

OR Something come in front

:- افعال

To THROW
To put Something

:- تفعیل

Giving something to Somebody

:- تفعل

(To Learn, OR To gain Some thing)

تفاعل :- Face to Face
OR
To meet

افتعال Face to Face

استفعال :- Lying on the back

مفاعلة :- Face to face
OR
To meet

Those all above words are for the Root ل ق ی

② س ق ی (ض) د

سَقیًا :-
To Fill
To Feed
To INSTIL

افعال :- Give to drink

ASKING For Water :- استفعال

VERY IMPORTANT NOTE

خاصیات الواب

CHARACTERISTICS OF CATEORIES —.

Please note ↓ There is a very Very important Part of Arabic Grammar is known as خاصیات الواب

As we know There are Two main types of Verb

SIMPLE فعل ثلاثی مجرد

*INCREASED فعل ثلاثی مزید فیہ

There are many categories of Increased trititeral Verbs as we discussed in Paragraph NO: Page NO.

ROOT IS SAME BUT ALL مزید فیہ HAVE DIFFERENT MEANINGS_ depends upon the Structure and FORmation of Word. I shall explain in details in another part of the collection of those notes

③ ه د ي

(ض) هَدَى

To Guide Somebody هِدَايَةٌ

Getting Guidance
Finding Guidance افتعال

④ ر ض ى

(س) رَضِيَ

To be happy
To Like رِضْوَانًا

⑤ خ ش ى

(س) خَشِيَ

Fearing in heart خَشْيَةٌ
By Knowing Somebody Greatness

⑥ د ع و

(ن) دَعَا : دُعَاءٌ
(Calling for Help)

To call دَعْوَةٌ
(OR) Requesting Somebody OR
(OR) Calling Somebody

دَعَا دُعَاءً Praying in the favour of Somebody

دَعَا عَلَيْهِ Praying against (the benefits) of Somebody

⑦ اتو : أَتَا (ن) أَتَوْا

Fruit Spread out (on the tree)
OR
High Productivity of Fruit or Vegetables

⑧ اتى : أَتَى (ض)
إِتْيَانًا أَتْيًا إِتْيَانَةً

Coming, or be Present

افعال Sending Something to Somebody OR Giving Something to Somebody

⑨ ن ه و : نَهَا (ن)

نَهْوًا / ناهى :

نَهَى (ف) نَهْيًا

To FORBID , To Stop

(Stoping from a banned task) OR افتعال

Some one Reaching to the end of the Thing (Physically) or a destiny OR Reaching to the Goal. of a Target

⑩ خ ل و : خَلَا ءَ خَلْوَةٌ

A Space is empty OR Meeting Somebody in a private Place

(To PASS) OR

IF ALLAH BE PRAISED BLESS ME WITH GOOD HEALTH AND PLENTY OF TIME. INSHALLAH I Shall Complete This Project.

(11) ع ط و : عطا (ن) عَطْوًا

Taking, Holding, Giving

افعال -

(12) ش ر ی : شَرٰی (ض)

Buying or Selling

شِرَاءٌ

افتعال

Buying

(13) م ش ی : مَشٰی (ض)

(TO WALK)

(14) ک ف ی : کَفٰی (ض) کِفَايَةٌ

To make Some one Needless (OR) To enough in reference of all requirements

11SD

ق ض ى : قَضَى (ض) قَضَاءً (15)

To decide a special matter
or a case

To completion OR of a Task (OR ISSUE)

ن د ى : نَدِيَ (س) (16)

نَدَاوَةً Wetting Something

مفاعلة To Raise the voice
OR
To call Somebody. (By Soaking the Throat)

س ع ى : سَعْيًا (ف) (17)
Walking Very fast

OR To STRIVE, OR Struggle

م ر ح : مَرِحًا (س) (18)

To be Proud (PROUD)

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EXERCISE NO: 73 (A)

رقم التمرین ۷۳ (الف)

Describe brief Conjugation صرف صغیر

of original and Changed Structure

(شَعَلِ بدل، شَعَلِ اصل)

of Simple triliteral Verb and Increased ← all Categories of

triliteral Verb Except (انفعال)

فعل ثلاثی مجرد۔ فعل ثلاثی مزید فیہ

For The Root

ل ق ی (س)

EXERCISE NO 73 (B)

(تمرین نمبر ۷۳ (ب

Describe Root, (مادہ)
Category (باب)
Person (صیغہ)
Kind (قسم)
of following Nouns and Verbs

① سَقٰی ② اِهْدِ
③ رَضُوْا ④ لَا تَخْشَوْا
⑤ نُلْقِیْ ⑥ اَتٰی
⑦ اِشْتَهُوْا ⑧ خَلَوْا

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(9) يُعْطِنِي (10) تَلَقَّى

(11) يَكْفِنِي (12) يُؤْوِنِ

(13) أَطْعَمَنِي (14) أَلْقَى

(15) أَنْقِ (16) تَسْعَى

(17) نُودِيَ (18) اِشْعَوْا

(19) اِقْضِ (20) قَاضٍ

(20) كَافٍ (22) اِسْتَسْقَى

(23) يَسْقِنِي (24) هُدًى

(25) تَهْتَدِيْ (26) مُهْتَدٍ

(27) مُلْقِيْنَ (28) اُلْقُوْا

(29) يُلَقّٰى (30) مُلَاقُوْنَ

(31) لَا تَشْتَرُوْا (32) يَخْشٰى

(33) لَقُوْا (34) تَرْضٰى

(35) لَا تَمْشِ (36) يُؤْتِيْ

(37) اِشْتَرَوْا (38) لِنَهْتَدِيَ

(39) مُلْقُوْنَ (40) يَسْمَعُوْنَ

EXERCISE NO: 73 (C)

رقم التمرين ٧٣ (ج)

Describe the diacritical case

(اعرابی حالة)

of Dicefient Verbs

(افعال ناقص)

in the following Ayaats of HOLY QURAN -

ALso describe what is cause of this diacritical case.

Then translate the complete Ayaat.

① وَسَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ..

② اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

NO (1157 page)

③ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ
ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ

④ اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ

⑤ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ
الْعُلَمٰٓؤُا

⑥ لَا تَخْشَوْهُمْ وَاخْشَوْنِ

⑥ سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ
كَفَرُوا الرُّعْبَ

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⑧ وَمَا اٰتٰىكُمُ الرَّسُوْلُ
فَخُذُوْهُ وَمَا نَهٰىكُمْ عَنْهُ
فَانْتَهُوْا

⑨ وَاِذْ قَالَتِ الَّذِيْنَ اٰمَنُوْا
قَالُوْٓا اٰمَنَّا وَاِذَا خَلَوْا اِلٰى
شَيٰطِيْنِهِمْ قَالُوْٓا اِنَّا مَعَكُمْ

⑩ وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى

⑪ لَا تَشْتَرُوْا بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا

⑫ لَا تَمْشِ فِى الْاَرْضِ مَرَحًا

(13) فَسَيَكْفِيكَهُمُ اللّٰهُ

(14) وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ

(15) وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ
اُوْتِيَ خَيْرًا كَثِيْرًا ؕ

(16) قَالَ اَلْقِهَا يٰمُوْسٰى فَلَمَّآ اَلْقٰهَا
فَاِذَا هِيَ حَيَّةٌ تَسْعٰى

(17) اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ
يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ
وَذَرُوا الْبَيْعَ

(18) فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا
تَقْضِي هٰذِهِ الْحَيٰوةَ الدُّنْيَا

(19) إِنَّا الَّذِينَ اشْتَرَوُا الْحَسُوةَ الدُّنْيَا
بِالْاٰخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابَ

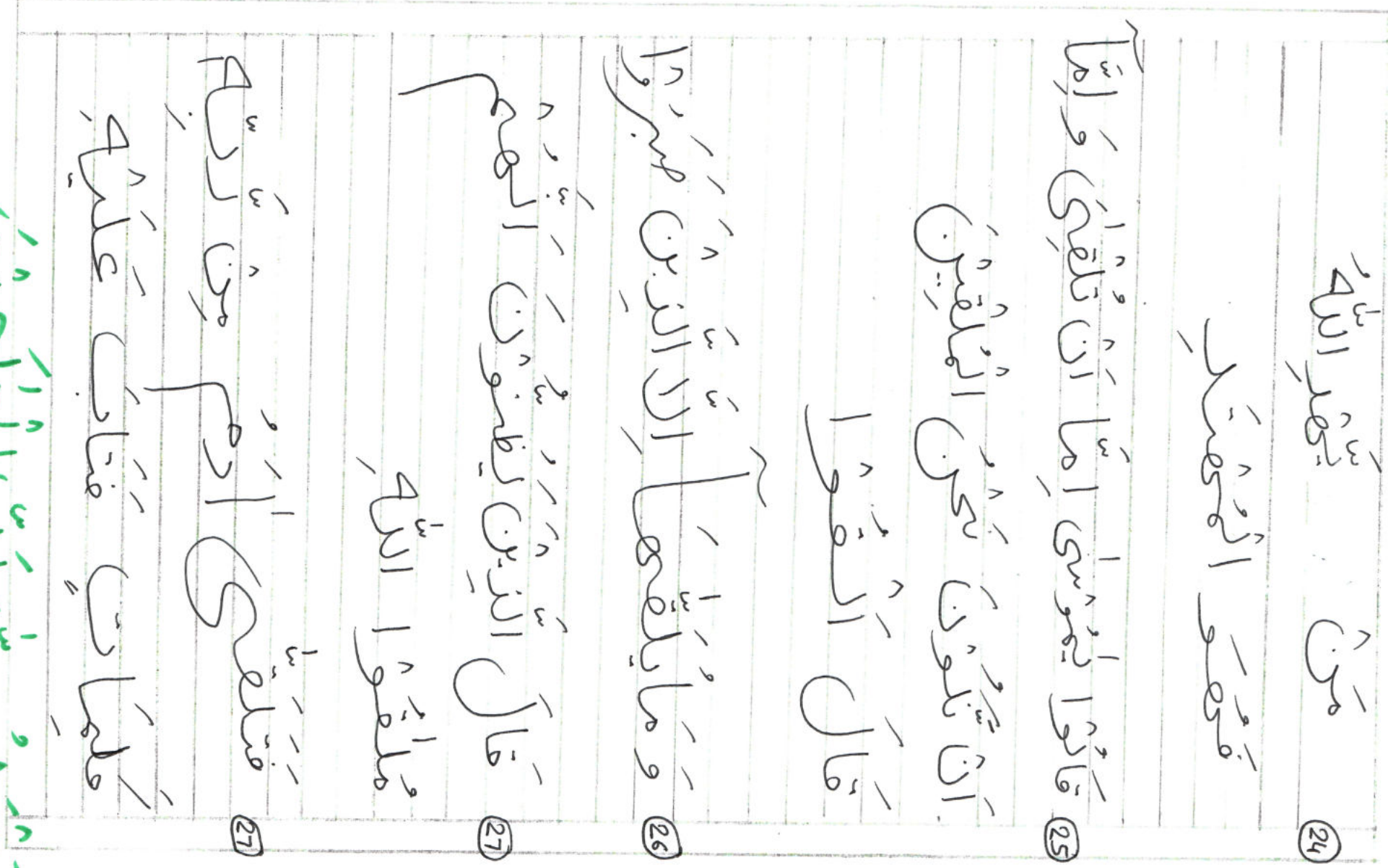
(20) أَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهُ

(21) وَإِذَا اسْتَسْقٰى مُوسٰى لِقَوْمِهِ

(22) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

(23) اَلْحَمْدُ لِلّٰهِ الَّذِي هَدَانَا لِهٰذَا
وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ أَنْ
هَدَانَا اللّٰهُ

اللهم صل على حبيبك وسيدنا محمد وآله وبارك وسلم لعدد كل معلوم لك



اللهم صل على حبيبك وسيدنا محمد وآله وبارك وسلم لعدد كل معلوم لك

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:- HIGHLY DEFICIENT VERBS

لفیف

78:1 We have already Studied in Paragraph 65:5 that if 2 Week LeHevs are existed in the Root of a Verb, Then it is Called لفیف HIGHLY DEFICIENT VERB. (حرف علة)

if Week letters are existed in Place of فاء کلمہ and in the Place of لام کلمہ Then there will be a SOUND LETTER حرفِ صحیح in between فاء کلمہ and لام کلمہ This type of Verb is Called

لفیف مفروق

(SPACED HIGHLY DEIFCIENT VERBS)

For Example (وقی)

وَقٰی (وَقَیَ) (ض)

(To SAVE)

(حرف علة)

If both Weak Letters are existed togethe Then this Verb is called

لفیف مقرون

(COUPLED HIGHLY DEFICIENT VERB)

For Example (ر و ی)

رَوٰی (رَوَیَ) (ض)

(To NARRATE)

78:2 Now you have to clear this matter in your mind that, as a weak letter is existed in Place of فاء کلمہ Thats why لفیف مفروق

is مثال

(ASSIMILATED)

and as a Weak letter (حرف علة) is existed in Place of (لام کلمہ) Thats why لفیف مفروق is also

ناقص

لفیف مفروق = مثال + ناقص

As a weak letter (حرف علة)
existed in Place of كلمة عين
Thats why it is of why اجوف
(HOLLOW VERB)
and Weak letter (حرف علة) is
existed in Place of كلمة لام
Then it is also ناقص
(DEFICIENT VERB)

لفيف مقرون = اجوف + ناقص

3/6/21 78:3 There is no need to Learn any new rules for the understanding of changes in

لفيف مفروق .

and

لفيف مقرون .

Just memorise this Rule that That both Rules of

ناقص + مثال
ASSIMILATED VERB + DEFICIENT VERB
are applied.

Which means its Weak letter حرف علة of كلمة فاء will Change in accordance with the Rules of مثال

13-06-21 1165

and its weak letter حرف علة of كلمة will change in accordance with the rules of ناقص.

However The rules of اجوف (Hollow verb) are not applied on on the (لفيف مقرون)

However only Rules of ناقص are applied, which means its Weak Letter of كلمة عين will not be changed and weak Letter of كلمة لام will be changed in accordance with the Rules of ناقص.

we have to keep in mind that WITH THOSE RULES If we memorise few Explainations relevant to the ROOTS of (لفيف)

Then it will definitely help not only for the understanding of those Rules But also their usage فهم و استعمال

79:4 We have already told you that لفیف مفروق is that verb which has a weak letter حرف علة existed in the place of کلمہ فا & کلمہ لام

Please note that کلمہ واؤ لام is always existed in Place of کلمہ فا and ی is always existed in the place of کلمہ لام

This will never be possible that ی will be existed in Place of کلمہ فا and واؤ will be existed in place of کلمہ لام

There is only one exception استثناء

Root → ی د ی From whevre the word یَدٌ is derived

"HAND"

13-6-21

78:5 لفیف مفروق

(SPACED HIGHLY DEFICIENT VERB)

is formatted from the category (باب) of

باب ضَرَبَ یَضْرِبُ

باب سَمِعَ یَسْمَعُ

However Category باب حَسِبَ یَحْسِبُ is rarely used. Thats why the Rule of مثال is applied on the واو of فاء کلمہ which means واو of مضارع (IMPERFECT) of باب ضَرَبَ and باب حَسِبَ is Removed (omitted)

But واو of مضارع of باب سَمِعَ is mostly Remains as it was

However The Rule of ناقص (DEFICIENT VERB) is applied on لام کلمہ of all Three categories

ابواب - ضَرَبَ، سَمِعَ، حَسِبَ

باب ضَرَبَ۔ وَقَىٰ يَقِيْ ← وَقَىٰ يَقِيْ
(TO BE SAVE)

باب حَسِبَ۔ وَلِيَ يَلِيْ ← وَلِيَ يَلِيْ
(TO NEAR)

باب سَمِعَ۔ وَهِيَ يَوْهَىٰ ← وَهِيَ يَوْهَىٰ
(TO BE WEAK)

78:6.: Special effect of The application of both Rules of مثال and ناقص [DEFICIENT VERB] [Assimilated Verd] on the كثيف مفروق (SPACED HIGHLY DEFICIENT VERB) is that only کلمہ عین of First Person of Verb of فعل امر حاضر (2ND PERSON OF IMP RATIVE VERB) is SURVIVED. Which mean all letters are Removed due to Rules of Arabic Grammar and only one letter Survived after this cleaning, Removing or omitting operation.

FOR EXAMPLE.: From Root وَقَیَ

From Category بَابُ ضَرَبَ يَفْعِلُ

(وَقَیَ يَقِیُ)

The مضارع (IMPERFECT) → يَقِیُ is used instead of يَوْقِیُ

When we need to format فعل امر حاضر (2nd PERSON OF IMPERATIVE VERB) and Remove علامتِ مضارع (SYMBOL OF IMPERFECT)

Then Word قِیُ Left

But when we convert IN TO JUSSIVE MOOD مجزوم Then This مکمل یا "ی" is also Removed or deleted and only Letter ق Remained. Hence This (You Left) is used as imperative verb فعل امر حاضر

وَقَیَ ← يَقِیُ ← قِیُ ← قِ

For The details, How to Form فعل امر حاضر Please Check Paragraph NO: 51:1 To 51:8 (Pages NO: 609 To 621)

78:7 We have already described in Paragraph No 78:1 that in

لفیف مقرون

Weak letters (حروفِ علۃ) are Coupled (یکجا)

Mostly The weak letters of کلمہ عین and کلمہ لام are coupled (یکجا)

The Root in which weak letters of کلمہ فاء and کلمہ عین are coupled (حروفِ علۃ) are rare (Very Very less existed) and if few Roots are existed Then there are There is not any VERB (mostly) فعل is used

for Example in HOLY QURAN Two Words are used

يَوْمٌ + وَيْلٌ

(DAY) (Disdstrous, destruction)

However in Arabic Dictionaries one or two Verbs are described relevant to those two Roots

But Please note in Holy Quran
There is not any Person (صیغہ)
Relevant to Those Two
Roots are used / Existed
So that in Arabic Grammar
when نفیف مقرون is described
Then it means only That
Roots in which کلمہ عین &
کلمہ لام
are Weak letters
حروف علۃ

78:8 There is "و" "واو" Existed
in Place of کلمہ عین and
There is "ی" is Existed in
Place of کلمہ لام in the
نفیف مقرون.
It is not Possible that ی

is existed in Place of كلمه عين and "و" is existed in Place of كلمه لام

لفيف مقرون can only be formatted from categories

باب ضَرَبَ يَضْرِبُ

+

باب سَمِعَ يَسْمَعُ

in Both categories "و" of كلمه عين is not changed. Hower the "ى" of كلمه لام is changed in accordance with Prescribed rules

For Example From باب ضَرَبَ

غَوَى يَغْوِي ← غَوِيَ يَغْوَى

(To be misguided)

باب سَمِعَ

سَوِيَ يَسْوَى ← سَوِيَ يَسْوَى

(TO BE EQUAL)

78:9 Sometimes لفيف مقرون is also مضاعف OR المضعّف

(ASSIMILATED OR DOUBELLED VERB)

which means كلمة عين and كلمة لام are both "ي" OR Both are "و"

For example ج و و

which Noun اَلْجَوُّ

[The Area between SKY and earth]

This word is used in HOLY QURAN

Same as Roots → ح ى ى

Both are used in HOLY QURAN → ع ى ى

in these Situations

ادغام مثلین
(ASSIMILATION OF TWO SIMILAR LETTERS)

and

فک ادغام
(MUST NOT ASSIMILATE)

BOTH ARE ALLOWED

Please check Page-No. 918 To 951 again for the Rules of ادغام مثلین، فک ادغام

حَيِيَ يَحْيَى ← حَيِيَ يَحْيَى

IS CORRECT

AND

حَيَّ يَحَيُّ

IS ALSO CORRECT

Same as in our 2nd Example

عَيِيَ يَعْيَى ← عَيِيَ يَعْيَى

IS CORRECT

AND

عَيَّ يَعَيُّ

IS ALSO CORRECT

Please do not forget the motto

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best one among you (He/she) is one (HE/SHE) WHO LEARN HOLY QURAN AND TEACH HOLY QURAN

26/06/21

VOCABULARY

كلمات

① س و ى : سَوِيَ (س)

سِوًى

To be equal

To be correct

To make something equal :- تفعيل

The final stage of corrections

To be equal to Something :- افتعال

إستَوى عَلَى شَيْءٍ

To be accedes on Something

To be assume an position

To be overcome on Something

اِسْتَوٰى اِلٰى شَيْءٍ

To be attracted to Something
or
Focus on Something
OR
Intention towards Something

وَفَاءٌ (ض): وفى (2)

(ض) وَفْيٌ

To Fulfil a Vow
OR
KEEP YOUR WORD

افعال To Fulfil the Promise
OR
To Measure the full Scale

تفعيل To Fulfill the Right :-

تَفَعُّل Getting Your Right Completely :-

To Die OR
To Kill Someone, or giving death
The word وفات is from This Root (و ف ى)

1178

ح ی ی (س) حَيِيَ حَيَاةً ③

(To be Live)

حَيَاءً مِنْهُ To SHY

افعال :-

To give Life
To Live
To be attentive
OR
Hurry up

حَيَّى

تفعيل :-

Pray for Longevity
Pray for long life
OR
To Greet

استفعال !

To be ashamed
To be refrained
OR Stopping Yourself for doing Something

وقى. وَقْى (ض)

To save someone from somebody

وِقَايَة

نُونِ وِقَايَة

(The Guarding Noon)

This Noon (نون) occurs between the Verb (فعل) and ياءُ متكلم

To Prevent the final vowel of the verb from كسرة because ياء متكلم Requires a كسرة before it and the verb does not accept the final كسرة

عَلَّمَنِي

(HE TAUGHT ME)

Note
Please نونِ وقايةِ is Pant of discussion in the chapter of Pronouns and their additional rules

نونِ وقاية

اسمِ ضمير ، اقسامِ ضمير

افتعال :- To avoid
To abstain

تقوٰی :- Fear of ALLAH
be Praised Wrath
May not ALLah be Praised
angry with me

ل و ی لَوٰی (ض) (5)

Twisting the Rope
Blending Something
Turning Something
Distorting Something

لَيًّا

لَيًّا بِٱلْسِنَتِهِمْ

Example in Holy QURAN

(سورۃ النساء 46)

Twisting or distorting their Tongues

1181

(6) ه و ى (س) هَيٰى (ض)

To go down fast هَوِيًّا (ض)

To Like Someone ((س)) هَوًى

To want Somebody

Space أَلْهَوَاءُ

AIR (OR)

(EVERY THING CRACKED FROM BELOW) أَلْهَوَاءُ

WISH أَلْهَوٰى

LOVE

(7) ب خ س (ف) بَخْسًا

TO MAKE A LESS VALUE

بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ

(They sold him) for a reduced DIRHMS (سورہ یوسف - 20)

Which Means brother of یوسف علیہ السلام
Sold him for a very Reduced Price

1182

⑧ عَ يِ يَ عَيِيَ (س)

عَيًّا

Tired after hard work

OR

To bE helpless

⑨ لَ بِ قَ لَبِقَ (س)

To meet Someone

افعال :- Contact Someone

to Some body

or

Trying to make a contact

between Two Persons

⑩ عَ زِ ي عَزِيَ (س)

To Hurt

افعال :- To Hurt Somebody

EXERCISE NO 74. A

رقم التمرین ۰ (۷۴-الف)

Conjugate briefly صرفِ صغیر in the orignal and changed formations

[شکلِ اصل
شکلِ بدل]

of the Roots (مادہ) in accordance with the Categories (ابواب) written in front of them as below

1 وقی: (ض) افتعال

② وفی: افعال، تفعیل تَفَعُّل

③ س و ی تفعیل . افتعال

④ ح ی ی: (سَمِعَ) افعال
استفعال

EXCERCISE NO 74 B

رقم التمرین ۷۴.ب

Describe Type, Root, Category and Person.
of following Verbs and Nouns.

قسم
مادہ
باب
صیغہ

1185

① اِشْتَوٰى

② سَوَّى

③ يَشْتَوِيْ

④ سَوَّيْتُ

⑤ اَوْفُوْا

⑥ اُوْفِيْ

⑦ اَوْفٰى

⑧ نُوَفِّيْ

⑨ تَوَفَّ

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(10) تُوَفَّى

(11) وَفَّى

(12) يَتَوَفَّى

(13) يُحْيِي

(14) أُحْيِي

(15) أَحْيَا

(16) حُيِّيتُمْ

(17) تَحْسَبَةٌ

(18) حَسُوا

(19) يَحْسَى

(20) حَسَى

(21) يَشْتَحْسِي

(22) نَحْسَا

(23) اِتَّقَى

(24) قِ

(25) وَاقٍ

(26) إِنْ تَتَّقُوْا

(27) تُقْوٰى

(28) تَقْنَى

(29) وَقٰى

(30) يَلْوُوْنَ

(31) اَنْ تَلْوُوْا

(32) تَهْوٰى

(33) تَهْوِىْ

27-6-21

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EXERCISE NO 74 'C'

رقم التمرين ٧٤ ج

Describe Diacritical cases (اعرابی حالة) and its Cause from the highly Deficient Verbs (لفیف) in the following Ayats of Holy Quran Then translate those Ayats of Holy Quran Completely.

① سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

② هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ

جَمِيعًا ثُمَّ اسْتَوٰى إِلَى
السَّمَآءِ فَسَوّٰهُنَّ سَبْعَ
سَمٰوٰتٍ

③ أَوْفُوا بِعَهْدِي أُوفِ
بِعَهْدِكُمْ

④ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي
يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي
وَأُمِيتُ

⑤ إِذْ قَالَ اللَّهُ يٰعِيسَى إِنِّي
مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

⑥ مَنْ اَوْفٰى بِعَهْدِهٖ وَاتَّقٰى
فَاِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ

⑦ وَاِنَّ مِنْهُمْ لَفَرِيْقًا
يَّلْوٗنَ اَلْسِنَتَهُمْ بِالْكِتٰبِ

⑧ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

⑨ وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا
بِاَحْسَنَ مِنْهَآ اَوْ رُدُّوْهَا

⑩ فَلَمَّا جَآءَهُمْ رَسُوْلٌ بِمَا
لَا تَهْوٰٓى اَنْفُسُهُمْ فَرِيْقًا

كَذَّبُوْا وَفَرِيْقًا تَقْتُلُوْنَ

(11) وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا
فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ
خَبِيْرًا

(12) قُلْ لَّا يَسْتَوِى الْخَبِيْثُ
وَالطَّيِّبُ وَلَوْ اَعْجَبَكَ
كَثْرَةُ الْخَبِيْثِ

(13) يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا
لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ
لِمَا يُحْيِيْكُمْ

(14) وَيَحْيٰى مَنْ حَيَّ عَنْ
بَيِّنَةٍ

(15) ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ
يُدَبِّرُ الْاَمْرَ

(16) تَوَفَّنِيْ مُسْلِمًا وَّاَلْحِقْنِيْ
بِالصّٰلِحِيْنَ .

(17) مَالَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا وَاقٍ

(18) فَاجْعَلْ اَفْئِدَةً مِّنَ النَّاسِ
تَهْوِيْ اِلَيْهِمْ

(19) وَجَدَ اللّٰهَ عِنْدَهُ فَوَفّٰىهُ
حِسَابَهُ

(26) فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ
مِنْ رُّوحِي فَقَعُوا لَهُ
سَاجِدِينَ

(21) وَتُوُفِّيَ كُلُّ نَفْسٍ مَّا
عَمِلَتْ

(22) وَجَدَ اللّٰهَ عِنْدَهُ فَوَفّٰىهُ
حِسَابَهُ

(23) قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ
الَّذِي وُكِّلَ بِكُمْ

(24) إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي
النَّبِيَّ فَيَسْتَحْيِي مِنكُمْ
وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ
(25) وَوَقَّىٰهُمْ رَبُّهُمْ
عَذَابَ الْجَحِيمِ
(26) قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ
نَارًا
(27) سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى
الَّذِي خَلَقَ فَسَوَّىٰ

(28) لِيَهْلِكَ مَنْ هَلَكَ عَنْ
بَيِّنَةٍ وَّيَحْيٰى مَنْ حَيَّ
عَنْ بَيِّنَةٍ

(29) مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا
وَزِيْنَتَهَا نُوَفِّ اِلَيْهِمْ
اَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا
لَا يُبْخَسُوْنَ

(30) وَاللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ
مَآءً فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا

(31) اِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيٖ

(32) وَفِهِمُ السَّيِّئَاتِ وَمَنْ
تَقِ السَّيِّئَاتِ يَوْمَئِذٍ
فَقَدْ رَحِمْتَهُ
(33) وَمَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا
نَمُوتُ وَنَحْيَا
(34) أَوَلَمْ يَرَوْا أَنَّ اللَّهَ
الَّذِي خَلَقَ السَّمٰوٰتِ
وَالْأَرْضَ وَلَمْ يَعْيَ
بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ
يُحْيِيَ الْمَوْتَىٰ

(35) وَإِنْ تُؤْمِنُوا وَتَتَّقُوا
يُؤْتِكُمْ أُجُورَكُمْ

(36) وَأَنَّهُ هُوَ أَضْحَكَ
وَأَبْكَى وَأَنَّهُ هُوَ
أَمَاتَ وَأَحْيَا

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ
وَسَيِّدِنَا مُحَمَّدٍ وَآلِهٖ
وَبَارِكْ وَسَلِّمْ بِعَدَدِ
كُلِّ مَعْلُوْمٍ لَّكَ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

This Progress is only and only with Special blessings of ALLAH BE PRAISED

هذا من فضل ربي

10/07/2021 1200

THE BRIEF REVISION OF RULES OF CHANGES IN SOUND IMPERFECT BS

افعال صحیح غیر سالم AND WEAK VERBS افعال معتل

خلاصہ قواعدِ تغیرات

افعالِ صحیح غیر سالم و افعال معتل

THE RULES FOR HAMZATED

قواعدِ مہموز

1-: IF There are Two ہمزہ are coupled in one word(یکجا) and First is

Vowelled متحرک and Second is motionless (ساکن) The Compulsory Rule is That

SECOND ہمزہ WILL BE CHANGED IN TO THE WEAK LETTER COMPATIBLE WITH THE VOWEL (حرکت) OF FIRST HAMZAH

موافق حرفِ علة

(-) فتحہ

(ـِ) کسرہ

(ـُ) ضمہ

Please note الف is compatible with

" " ى is compatible with

" " واؤ is compatible with

FOR Example

أ إ ؤ = ا

أَ أَمَنَ = اٰمَنَ

1202

إِأَ = إِئَ

إِأَمَانًا = إِيمَانًا

أُأَ = أُؤَ

أُأْمِنَ = أُؤْمِنَ

2ND RULE OF مهموز

If there ave twa Fatahtised HAMZAH'S (ہمزہ مفتوحہ) ave existed in the stant of a word Then Second ہمزہ must be Change with واؤ

For example From Root امر

آ آ امِرُ = اَوَامِرُ

From Root اخر

آ آ اخِرُ = اَوَاخِرُ

3RD RULE OF مهموز

A motionless or Fatahtised ساكن/مفتوحه

Hamzah can be changed in to the حرف علة

Weak letter compatible to the vowelled of letter which is before this HAMZAH_. Compatibility details can be found on page No 1201

EXAMPLE_:

ذِئْبٌ ← ذِيْبٌ

رَأْسٌ ← رَاسٌ

كُفُوًّا ← كُفُوًا

هُنُؤٌ ← هُنُوٌ

Please note واو in original forms is only used as foundation or Base (بُرْسِي)

However in Second (Formation) both واو ave Pronounced Properly.

مُؤْمِنٌ ← مُومِنٌ

يُؤْمِنُ ← يُومِنُ

4TH RULE OF مہموز

IF a مہموز is existed after motionless واؤ OR ی

واؤ ساکن . یائے ساکن

Then First we have to change this مہموز is same weak letter (حرف علۃ)
and after changing the حرف علۃ Then assimilate ادغام in the Same Weak letter

For Example

نَبِیٌّ ← نَبِیٌّ

This یائے ساکن Assimilated in the next Last ی Thats why there is ٹ vowel on Last ی

خَطِیْئَۃٌ ← خَطِیَّۃٌ

نَبِیٌّ ← The ی of نَبِیٌّ is changed from Pa Hrven

8TH RULE OF مهموز

If a ء is existed after a motionless Sound letter حرفِ صحیح ساکن
Then we transfer its vowel حرکت
to the Sound letter (حرفِ صحیح) and delete (حذف) This ء

For example

مَسْءَلٌ ← مَسْئَلٌ

This ء is deleted

PLEASE NOTE RULE 1 & 2
ARE COMPULSORY AND
ALL REMAINGING ARE OPTIONAL

قاعدہ ۱، ۲ ۔ لازمی
قاعدہ ۳، ۴، ۵ ۔ اختیاری

17-07-21 1207

THE RULES OF DUPLICATED VERB :-

قواعدِ مضاعف

(i) :- Please note The Letter existed in the Place of

فاء کلمہ → مثلِ اوّل is called

and

عین کلمہ → مثلِ ثانی is

لام کلمہ

if مثلِ اوّل and مثلِ ثانی both are Vowelled, Then we have to assimilate (ادغام) with the Vowel of مثلِ ثانی

for Example

مَدَدَ (ن) ← مَدَّ

ظَلِلَ ← ظَلَّ

(ii) .. if مثل اوّل is motionless (ساکن)
and مثل ثانی is vowelled متحرک
Then both letters are also assimilated (ادغام)
For Example

سِرْرٌ = سِرٌّ

(iii) If مثل اوّل is vowelled (متحرک)
and the letter before it is motionless (ساکن) Then then Vowel (حرکت) of مثل اوّل is Transfer (منتقل) to The letter which is before it, then assimilate them according to Rule No: 2
For Example

يَمْدُدُ = يَمْدُدُ = يَمُدُّ

م د د (ن) : يَمْدُدُ

↳ This is the original format of فعل
↳ imperfect

يَمْدُدُ - يَمْدُدْ - يَمُدَّ

م د د (ن) =

Just to describe again for clarity

(iv) If مثلِ اوّل is Vowelled (متحرک)
and مثلِ ثانی is originally motionless
(ساکنِ اصلی)

Then we must not assimilate
(فک ادغام)
For example

The Six Person
7 Past
(ستة صیغه ماضی)

مَدَدْنَ

مثلِ اوّل مثلِ ثانی

Here مثلِ ثانی is originally motionless
(ساکنِ اصلی)

(v) if مثلِ اوّل is vowelled (متحرک)
and مثلِ ثانی is Temporarily motionless
Because it is in Jussive mood (مجزوم) (ساکنِ عارضی)

Then it is Permissible both options
That you can assimilate or not assimilate.

(ادغام اَوْ فکِ ادغام)

For Example

لَمْ یَمُدْ	ضمّہ There is on مثلِ اوّل
لَمْ یَمُدَّ	
لَمْ یَمُدَّ	
لَمْ یَمُدِّ	

Thats why 3 formations of assumilation have allowed as on Left side

لَتْمَ يَفْتَرِ لَتْمَ يَفْتَرِّ لَتْمَ يَفْتَرّ

Because there is ر کسر on
مثل اوّل thats why only
Two formations of ادغام
are allowed.

THE RULES OF SAME مخرج
LeHERS ASSIMILATION

قواعد ادغام حروف عین المخرج

Same Point of articulation letter
(حرف عین المخرج)

ث د ذ ز س ش ص ض ط ظ

The assimilation of letters of Same Point of articulation will be occured in those Categories (ابواب) of Increased Triliterals (افعال ثلاثی مزید فیہ) where ت is existed in the ~~Rtate~~ past and imperfect Verbs (افعال ماضی، مضارع) which means

افتعال، تفعل تفاعل استفعال

MAIN CONDITION ..

When Those حروف مخرج عین will be existed in the Place of (کلمہ فا)

(i) باب افتعال

if د، ذ، ز are existed in the place of کلمہ فا Then ت will be changed into those Letters

for Example

ذَکَرَ

اِذْتَکَرَ - اِذْذَکَرَ - اِدَّکَرَ

یَذْتَکِرُ یَذْذَکِرُ یَدَّکِرُ

(ii) IF ض - ط - ظ are existed in the Place of کلمہ فا Then ت will Change into ط

ص بار:- اِفْتَبَرَ، اِضْطَبَرَ

اِفْتَبَرَ

يَفْتَبِرُ، يَضْطَبِرُ

ض رر:- اِفْتَرَّ، اِضْطَرَّ

يَفْتَرُّ، يَضْطَرُّ

(2) باب تفعل، تفاعل

باب تفعل، تفاعل

If any Letter from حروف عين المخرج
is existed in the place of فاء كلمه
Then ت of past Verb and
Imperfect Verb (ماضي، مضارع) will be changed
into those Letters of Same articulation points
(حروف عين المخرج)

باب تفعّل ذ ك ر

تذكّر - يتذكّر - ذكّر - يذكّر - اذّكّر

باب تفاعل د ر ك

تدارك - يتدارك - دارك - يدارك - ادّارك - يدّارك

3

باب استفعال

in this category (باب) if a letter of Same Point of artculation existed in the Place of ق ط then The ت of Past and Imperfect Verb (افعال ماضی، مضارع) will be deleted (حذف) for enample.

ط د ع

اِسْتَطْوَعَ ← اِسْتَطْوْعَ اِسْتَطَاعَ

اِسْطَاعَ

NOTE:- Please note the Rules are compulsory for افتعال and Rules are optional for Remaing categories ابواب

25-07-21 1216

RULES FOR ASSIMILATED VERBS

قواعدِ مثال

Two types of Waaoo واؤ of (مثالِ واوی) (assimilated verbs with Waaoo) are omitted or deleted.

1 The Waaoo of باب فتح، ضرب، حسب of imperfect active فعل مضارع معروف of Simple Triliteral فعل ثلاثی مجرد

2 The Waaoo of that verbs of imperfect active فعل مضارع معروف of باب سمع in which Guttural Letters (حروفِ حلقی) (ء ہ ع ح غ خ) are existed in its Roots مادہ

FOR EXAMPLE..

وہب (ف) يَوْهَبُ . يَهَبُ

ورث (ض) يَوْرِثُ . يَرِثُ

وجد (ض) يَوْجِدُ - يَجِدُ

وسع (س) يَوْسَعُ - يَسَعُ

2. in باب افتعال The waavs of مثال واوی must be changed into ت and "مثال یائی" of یا will optionally be changed into ت (اختیاری) (Assimilated Verb with)

EXAMPLE -:

وحد (ک)

اِوْتَحَدَ - اِتَّحَدَ

یَوْتَحِدُ - یَتَّحِدُ

اِوْتِحَادًا - اِتِّحَادًا

ی س ر (ض)

اِئْتَسَرَ (اَوْ) اِتَّسَرَ

يَئْتَسِرُ (اَوْ) يَتَّسِرُ

اِئْتِسَارًا اِتِّسَارًا

(3) IF a كسر (ـِ) is existed on the First letter before Motionless Waaoo (واؤ ساكن) Then This Waaoo will be changed into ی (واؤ)

For Example

The First Person (صيغه) (ی) وَجَلَ of Imperative Verb فعل امر From

اِ وْجَلْ ← اِئْجَلْ

(4) IF There is a أجوف is existed on the First letter Before motionless "ي" (یائے ساکن) Then this ي must be Changed into و

For Example:- The First Person (واحد متکلم) of Imperfect Verb فعل مضارع From باب افعال of Root ی ق ن

يُوقِنُ ← يُيْقِنُ

(5) In those Verbs of Imperfect Verb (فعل مضارع معروف) where واؤ is omitted or deleted Their INFINITIVE (مصدر) Can be formatted on the Patteren (وزن) of

عِلَةٌ (OR) عَلَةٌ

1220

وضع : وَضْعٌ - ضَعَةٌ

وصل: وَصْلٌ - صِلَةٌ

ورث: وَرْثٌ - إِرْثَةٌ

وسع: وَسْعٌ - سَعَةٌ

وهب: وَهْبٌ - هِبَةٌ

وصف: وَصْفٌ - صِفَةٌ

8/7/21 1221

RULES FOR HOLLOW

1 قواعدِ اجوف

if Weak Letter is Vowelled متحرک (حرف علة) and there is a Letter which is Fatahatised مفتوح before this weak letter.

Then this weak letter will be changed in to الف

قَوَلَ ← قَالَ

خَوِفَ ← خَافَ

بَيِعَ ← بَاعَ

2 If Weak Letter حرفِ علة is vowelled متحرک and the Letter before it is motionless ساکن

Then The vowel of weak letter is Transferred to Letter before it (which is motionless). and this

Weak letter will be changed into that weak letter which is compatible (موافق) with vowel of this weak letter (حرفِ علۃ)

يَنْحَوُفُ ← يَتَحَوْفُ ← يَتَخَافُ

The Fatah of Waavo Transferred to KHAA (خ) Then Waavo instantly changed into الف which is compatible will FATAH

PLEASE CHECK DETAILS IN CHAPTER OF "اجوف"
Page-NO:

3 IF There is a motionless letter existed after حرف علۃ Then this motionless letter (حرفِ ساکن) will be deleted and then the vowel of کلمہ فا of simple Triliteral (ثلاثی مجرد)

(i) IF according to **Rule NO: 2** was Transferred (انتقل) Then this vowel will be existed as it was.

Six (6) Person (صیغہ سادس) (ن) ق و ل

Imperfect Active مضارع معروف

يَقُوْلْنَ ← يَقُوْلْنَ ← يَقُلْنَ

(ii) IF کلمہ فاء has فتحہ in باب کَرُمَ + باب نَصَرَ

Then it will be changed into ضمہ

and it will be changed into کسرہ

in the Remaining categories بقیہ ابواب

FOR Example

Sin Person (صیغہ سادس) of Past active ماضی معروف

قُلْنَ ← قَوَلْنَ ق و ل (ن)

Sin Person (صیغہ سادس) خ و ف (س)

of Past active (ماضی معروف)

خ و ف (س) خَوِفَ ← خَفَ

ب ی ع (ض)

The Sin Person (صیغہ سادس) ← (صیغہ سادس)

of Past active ماضی معروف

بَيِعَ ← بَعَ

(4) Please note above Rules are not applied on (INSTRUMENT NOUN) → اسم آلہ (i)

Adjective of أَفْعَل → افعل الصِّفَة (ii)

(ELATIVE NOUN) → افعل التفضیل (iii)

of Pattern أَفْعَل

Masculine Pattern of أَفْعَلُ - الوان، عیوب (Colors and defects) (iv)

The increased Triliteral Categories of

اِسْوَدَّ يَسْوَدُّ
اِبْيَضَّ يَبْيَضُّ

اسمائے تعجب (V)
(SURPRISE NOUNS)

Please note Those (5) Types are not Governed by the Rules described in the Page No: 1221-To-1224

- اسم آلہ
- افعل الصفة
- افعل التفضيل
- الوان، عيوب
- اسمائے تعجب

(5) At the time of formatting (THE ACTIVE PARTICIPLE) اسم الفاعل Weak letter Will be changed into ہمزہ

FROM ق و ل : قَادِلٌ ← قَائِلٌ

(iii) The Patteren of اسم المفعول
(Passive Past Participle)
of اجوف واوی [HOLLOW VERB WITH WAAVO]
will be changed as follows

مَفْعُوْلٌ ← مَقُوْلٌ

ق و ل ← مَقْوُوْلٌ مَقُوْلٌ

The correct Pattern of اسم المفعول
of اجوف یائی is Formatted
on ~~the~~ مَفْعُوْلٌ and
against Perception (قیاس) on the
Pattern of مَفِيْلٌ

6 IF حرف علة Weak letter is Kasrahtised (مکسور) and there is a ضمہ Existed on the letter before it Then this ضمہ Will be changed into کسرہ and حرف علة will be Changed into "ی"

For Example..

Past Passive "ماضی مجہول" 87

ق و ل ۔ قُولَ ← قِیْلَ

ب ی ع ۔ بُیِعَ ← بِیْعَ

(7) on the Patteren of فَعِیْلٌ Waave "و" will be Changed in to "ی"

For Example

مَوْتٌ : مَيْوِتٌ ← مَيِّتٌ

(8) IN Increased Triliteral

فعل ثلاثی مزید فیه

(i) There will be no Change in

باب تفعیل

باب تفعل

باب مفاعلة

باب تفاعل

"و"

(ii) The Waavo of INfinitive "مصدر"

باب انفعال

باب افتعال

will be changed into YAA "ی"

The infinitive (مصدر) of انفعال

ق و د ← اِنْقِوَادٌ ← اِنْقِيَادٌ

The infinitive (مصدر) of افتعال

ج و ز ← اِجْتِوَازٌ ← اِجْتِيَازٌ

(iii) There will be following Changeings in the infinitive (مصدر) of باب افعال

ط و ع .

اِطْوَاعًا ← اِطْوَاعًا ← اِطَاعًا

اِطَاعَةٌ

(iv) There will be following changes occured in the infinitive of باب استفعال

From the Root ↓

ع و ن :-

اِسْتِعْوَانًا ← اِسْتِعَوَانًا

اِسْتِعَانًا ← اِسْتِعَانَةً

(v) There will be no change in the باب استفعال of 7 Words

اِسْتِحْوَابًا

اِسْتِحْوَاذًا

29/8/21 1231

:— RULES FOR DEFICIENT

قواعدِ فعل ناقص :-

(i) IF There is فتحة FATAH — ´
is Existed before a Weak letter
(حرفِ علة)
Then this Weak Letter will be changed in to an الف

* For Example, First Person of Past indefinite Verb of دعو (ن)

دَعَوَ ← دَعَا

يَشْعَى (ف) سعى

يَشْعَى

*1 When we are saying First Person its not means صيغۂ متكلم

But First Person of the order of تصريف, گردان PARADIGM as in

OR next Page

1232

	واحد (SINGULAR)	تثنیہ (DUAL)	جمع (PLURAL)
غائب THIRD PERSON	مذکر فَعَلَ ① (MASCULINE)	فَعَلَا ②	فَعَلُوا ③
	مونث فَعَلَتْ ④ (FEMININE)	فَعَلَتَا ⑤	فَعَلْنَ ⑥
حاضر SECOND PERSON	مذکر فَعَلْتَ ⑦ (MASCULINE)	فَعَلْتُمَا ⑧	فَعَلْتُمْ ⑨
	مونث فَعَلْتِ ⑩ FEMININE	فَعَلْتُمَا ⑪	فَعَلْتُنَّ ⑫
متکلم FIRST PERSON	مذکر فَعَلْتُ ⑬ (MASCULINE)	فَعَلْنَا ⑭	فَعَلْنَا ⑮
	مونث فَعَلْتُ ⑯ (FEMININE)	فَعَلْنَا ⑰	فَعَلْنَا ⑱

واحد مذکر صیغہ غائب

THIRD PERSON SINGULAR MASCULINE

For Example in above Table

The word فَعَلَ

So the words دَعَوَ یَشعَلی are actually Third Person Singular واحد مذکر صیغہ غائب But described as FIRST Person, because when We are reading تعریف This is FIRST word We are Pronouncing From our Tongue. So FIRST PERSON is

Not Technically FIRST Person But
Technically it is Third Person Singular
Masculine

واحد مذکر صیغہ غائب

Many People have another Way
of Saying it
as

صیغہ واحد مذکر غائب

Third Person

Masculine

Singular

Actually Word صیغہ غائب

THIRD

PERSON

غائب Means who is not Present in the Conversation, Who is Present and to be addressed and عائب is the Person Who is talking

NOTE: This Rule (i) is applied on the First Person (in order Sence) [as described in details in Page No: 1232, & 1233. of Past indefinite Verb

فعل ماضی معروف

and 4th, 7th, 13th and 14th Persons of Imperfect active Verb

فعل مضارع معروف

The clarification of No.. are also given in the Lable at Page No 1232, For Example 13th Person is فَعَلْتُ (13) in Past Indifinite active Verb

فعل ماضی معروف

(2) If there is a ضَمَّہ (DHAMMAH) before a Dhammahtised Waaoo واو مضموم

(واو مضموم)

and a کسرہ (KASARAH) before Dhammahtised Yaa یائے مضموم

دع و (ن) يَدْعُوْ ← يَدْعُوْا

رم ی (ض) يَرْمِيْ ← يَرْمِيْ

NOTE. Above Rule is applied on on the First, 4th, 7th, 13th and 14th Persons of Imperfect active Verbs

فعل مضارع معروف

③ IF There will be 2 weak letters are Existed in a person Then the Weak Letter of Deficient Verb

حرفِ علة فعل ناقص

will be omitted (Removed or deleted)

Now if there is a فتحة or كسرة on the عَلمہ عین Then this Vowel (حرکت) will be Changed in accordance with or compatible (موافق)

with the Remaens Weak letter

حرفِ علة بقیہ

For Example Third Person (IN order of Table) of Past Indifinite of

د ع و (ن) دَعَوُوا ← دَعَوْا

ل ق ی (س) لَقِیُوا ← لَقُوْا

س ع ی (ف) یَسْعَیُوْنَ ← یَسْعَوْنَ

ر م ی (ض) یَرْمِیُوْنَ ← یَرْمُوْنَ

NOTE: This Rule is applied on the Third Person (in order of table) of Past indifinite* Verb (active)

فعل ماضی معروف

also applied on 3rd, 9th and 10th Persons (in order of table) of Imperfect active Verb

فعل مضارع معروف

(4) IF There is a motionless letter (حرفِ ساکن) is existed after a Weak letter (حرفِ علۃ) and there is ـَ فتحہ (FATAH) is existed on the Letter Before Weak letter حرفِ علۃ

THEN THIS WEAK LETTER WILL BE OMITTED (DELETED)

active Tense is also described as Indifinite Tense

For Example Fourth 4th Person of Past active Tense of دعوٌ (ن) دَعَوْتُ ← دَعَتْ

NOTE This Rule is applied on 4th Person of Past active Verb of ابواب فَتَحَ، نَصَرَ، ضَرَبَ

However 5th Person will be formatted in accordance (مطابق) with 4th Person

For Example 4th Person of Past active Verb فعل ماضی معروف of (ن) دعو is دَعَتْ and 5th will be دَعَتَا

دعو (ن) دَعَتْ ← دَعَتَا

Same action with لقی (س) لَقِيَتْ ← لَقِيَتَا

(5) "و" will be Changed in "ی"

in DEFICIENT VERB OF Waaoo

(ناقص واوی)

IF There is a کسرہ before the Letter Waaoo واؤ

For Example First Person of Past Passive Verb ← (فعل ماضی مجہول)

ع و ک

دع و (ن)

دُعِوَ ← دُعِیَ

NOTE This Rule is not only applied on Past Passive verbs فعل ماضی مجہول

But also باب سَمِعَ & باب حَسِبَ

Past active Verb فعل ماضی معروف

This Rule is also applied in following examples.

ث و ب : ثَوَابٌ (جمع) ← ثِيَابٌ

Plural

ق و م : قِوَامٌ (مصدر) ← قِيَامٌ

(INFINITIVE)

ص و م : صِوَامٌ ← صِيَامٌ

(6) The "و" ؤ will be change into "ی"

IN DEFICIENT VERB OF WAAOO

(فعل ناقص واوی)

IF This Waaoo is Existed in a word in 4th place or after 4th place and there will be No ضمہ on the Letter Which is before This Waaoo.

For Example

The First Person of Past Passive Verb of دعو

دعو (ن) يُدْعَوُ ← يُدْعَىٰ ← يُدْعَى

غشو (س) يُغْشَوُ ← يُغْشَىٰ ← يُغْشَى

NOTE.. This Rule is applied on Imperfet Passive Verb فعل مضارع مجہول and as well applied on the Categories (ابواب) of

فعل مضارع معروف
Imperfect active Verb

- باب فَتَحَ
- باب ضَرَبَ
- باب سَمِعَ
- باب حَسِبَ

⑦ When we Turn Motionless letter (حرفِ ساکن)

into Jussive Mood مجزوم

Then this motionless letter will be omitted (Removed or deleted)

(Please check Page no 1123, 1122, Specially and Page no: 1123

Then for more details and explaenation Please check Pages. 410 - To - 418 Specially Page no: 415)

For Example (فعل مضارع معروف)

7th Person of Imperfect active

(ن) د ع و

(ن) د ع و ← تَدْعُوْ ← تَدْعُوْ ← اُدْعُ

Imperative Verb

فعلِ امر

You will be Master in this chapter ان شاء اللہ

(7) IF There is Dhammahtised Nunnation

تَنْوِينِ ضُمَّة

on a weak letter حرفِ علة

and the letter before this حرفِ علة is Voweled (متحرک) Then we have to omit (delete or remove) This حرفِ علة

And if there is فتحه on the Letter before حرفِ علة Then we changed it into Fatahtised Nunnation تنوينِ فتحه unless other wised (if کسره case) We changed it into Kasarahtised Nunnation تنوينِ کسره

The Active Participle اسم الفاعل

ق

دع و(ي) دَاعِوٌ ← دَاعِيٌ ← دَاعٍ

NOTE -: This Rule is mostly applied on the Active Participle (اسم الفاعل)

ق فعلِ ناقص

Except this, this is also applied on NOUN OF Place & Time ق DEFICIENT VERB (ناقصِ اسمِ ظرف)

For example

اسم ظرف of (دَعَا يَدْعُو)

is on the Pattern (وزن) of مَفْعَلٌ

is originally مَدْعَوٌ

This will be first changed into مَدْعَيٌ

Then its ضمہ will be omitted

And Now because There is a فتحه before it That's Why There will be Fatahatised Nunnation تنوينِ فتحه will be imposed on it Then it will be used as مدّعى

⑨ IF There is an Extra الف (الفِ زائده) is existed before a حرفِ علة Then حرفِ علة will be Changed into "همزة"

For Example
The infinitive (مصدر) of دعو
دُعَاءٌ ← دُعَاوٌ

(10) Past Passive Participle اسم المفعول

of DEFICIENT VERB OF YAA

(ناقص یائی)

is used against the PRESUMPTION

(خلافِ قیاس)

Its Patter is مَفْعِیٌّ

FOR Example

هَدٰی یَهْدِیْ مَهْدِیٌّ

رَضِیَ یَرْضٰی مَرْضِیٌّ

قَضٰی یَقْضِیْ مَقْضِیٌّ

(10) RULES FOR HIGHLY DEFICIENT VERBS

(قواعدِ لفیف)

(i) The Rules of DEFICIENT (VERB) (ناقص) and Rules of ASSIMILATED VERB (مثال) are applied on Spaced highly deficient Verb

(لفیفِ مفروق)

(ii) The Rules of DEFICIENT (VERB) (ناقص) ave applied on Coupled highly deficient (VERB)

(لفیف مقرون)

(The Rules of HOLLOW VERB اجوف) are not applied on Coupled highly deficient Verb)

لفیف مقرونا

(iii) The Active Participle اسم الفاعل

ق

لفيف مقرون [highly spaced deficient Verb]

(also) ↑ is Formatted on the Pattern ق

فَعِيلٌ

For Example

قَوِيٌّ ← ق و ى

حَيٌّ ← ح ى ى

19/09/21 1249

NOUNS OF NUMBER

(PART NO 1)

اسماء العدد (جزاوّل)

7º : 1 Nouns of Number are used to Show The Quantity (تعداد) or Ratio (تناسب) or order (ترتیب) of Things (اَشیاء)

ORIGINAL NUMBER

(عددِ اصلی)

The Number which is used (*) → to Show for the Quantity of things is called original Number (عددِ اصلی)

EXAMPLE :-

" FOUR BOOKS " here " 4 "

(FOUR) is the original Number

(*1) To Show

FRACTIONAL NUMBER

(عددِ کسری)

(OR FRACTIONS)

The Number which is used to Show the Ratio (تناسب) is Called Fractional Number

EXAMPLE -: "one Fourth 1/4 Part"

IN The 1/4 (one Fourth) 1/4 is called Fractional Number. (عددِ کسری)

ORDER NUMBER

عددِ ترتیبی

(OR)

(عددِ وصفی)

(DESCRIPTIVE NUMBER)

The Number Which is used to Show the order (ترتیب) or the description (وصف) 67

Things is called ORDER
Number or Descriptive Number

EAMPLE Third Soorah

"Third" is Order Number or descriptive Number

Now we have to understand the all kinds and types of Numbers one by one.

ALL details are will be describe

7°:2.: The original Number (عدد اصلی) has been furthey Categorised in 4 Groups

1 - مفرد (ALONE)

2 - مرکب (COMPOUND)

3 - عقود (TENS)

4 - معطوف (JOINED) (OR) (CONNECTED)

(i) ALONE (مفرد)

FROM ONE TO TEN (1 To 10)

one hundred (100) and

one thousand (1000)

Those Number are consisted on one Word Thats Why those Numbers are called (مفرد)

(ii) COMPOUNDS (مرکب)

From Eleven (11) to Nineteen (19)

Those Numbers are consisted on Two words Thats Why they are called Compounds (مرکب)

(iii) TENS (عقود)

Tens means 20, 30, 40, 50, 60, 70, 80 & 90

Twenty, Thirty, Fourty, Fifty, Sixty

Seventy, Eighty, Ninety

(iv) JOINED OR CONNECTED

(معطوف)

Except TENS (عقود)

From Twenty one (21) to Ninety nine (99) all Numbers are. Called (معطوف)

(JOINED OR CONNECTED)

Those Numbers are formatted by Joining ALONE Numbers (مفرد اعداد)

and TEN Numbers

عقود اعداد

24/9/21 **79:3** Now we have to Learn the Rules of formation of all above types of Numbers.

The Rule of formations of Number in Arabic are Similar as in English Language But difference is that, There are Separate Persons are used for Masculine and Feminine. in Arabic for Formation of Numbers.

24-921 1254

79 :d IN Arabic Language

Counting of ALONE مفرد

Numbers are as under

NUMBER عدد	MASCULINE مذكر	FEMININE مونث
1	وَاحِدٌ	وَاحِدَةٌ
2	اِثْنَانِ - اِثْنَيْنِ	اِثْنَتَانِ / اِثْنَتَيْنِ
3	ثَلَاثَةٌ	ثَلَاثٌ
4	اَرْبَعَةٌ	اَرْبَعٌ
5	خَمْسَةٌ	خَمْسٌ
6	سِتَّةٌ	سِتٌّ

NUMBER	MASCULINE	FEMININE
عدد	مذكر	مونث
7	سَبْعٌ	سَبْعَةٌ
8	ثِمَانٍ	ثَمَانِيَةٌ
9	تِسْعٌ	تِسْعَةٌ
10	عَشَرٌ (OR) عَشْرٌ	عَشَرَةٌ (OR) عَشْرَةٌ

Please Note following points Relevant to ALONE Number

(مفرد اعداد)

For One (1) and Two (2) Feminine Numbers اعدادِ مونث are formatted in accordance with Rules (of Feminine) With means (ۃ) (تانیثِ مربوطہ) But From 3 to 10 ۃ is formatted with the Masculine Numbers اعدادِ مذکر and ۃ is not formatted With Feminine Numbers (اعدادِ مونث)

(iii) The Hamzah of اِثنَانِ AND اِثنَتَيْنِ Both ء are Actually بہمزۃ الوصل

(iv) The word ثَمَانِيٌ is used for ↓ Feminine Number for 8 (EIGHT)

which is Spoken as

ثَمَانٍ

Due to the Rules of DEFICIENT VERB

(فعلِ ناقص)

(v) The Pronounciation of ALONE NUMBERS

اعدادِ مفرد

are with STOPPING (وقف)

Which means at the time of Pronounciation They need to be Stopped.

(وقف)

25/9/21 1259 (1258) (was not written)

79:5 Now we have to Look at the Coenteng of Compound Numbers.

(اعدادِ مرکب)

NUMBER عدد	MASULINE مذکر	FEMININE مونث
11	اَحَدَ عَشَرَ	اِحْدٰی عَشْرَةَ
12	اِثْنَا عَشَرَ	اِثْنَتَا عَشْرَةَ
13	ثَلَاثَةَ عَشَرَ	ثَلَاثُ عَشْرَةَ
14	اَرْبَعَةَ عَشَرَ	اَرْبَعُ عَشْرَةَ
15	خَمْسَةَ عَشَرَ	خَمْسُ عَشْرَةَ
16	سِتَّةَ عَشَرَ	سِتُّ عَشْرَةَ

NUMBER	MASCULINE	FEMININE
عدد	مذكر	مونث
17	سَبْعَةَ عَشَرَ	سَبْعَ عَشَرَةَ
18	ثَمَانِيَةَ عَشَرَ	ثَمَانِيَ عَشَرَةَ
19	تِسْعَةَ عَشَرَ	تِسْعَ عَشَرَ

Please note in Compound Numbers

وَاحِدٌ is used instead of أَحَدَ

and إِحْدَى is used instead of وَاحِدَةٌ

79:6 The Ten Number عُقُوْدٌ

(اعدادِ عقود)

are used

Same for both Masculine & Feminine

NUMBER	NOMINATIVE	OBSECTIVE POSSESSIVE
عدد	رفع	نصب جر
20	عِشْرُوْنَ	عِشْرِيْنَ
30	ثَلٰثُوْنَ	ثَلٰثِيْنَ
40	اَرْبَعُوْنَ	اَرْبَعِيْنَ
50	خَمْسُوْنَ	خَمْسِيْنَ
60	سِتُّوْنَ	سِتِّيْنَ
70	سَبْعُوْنَ	سَبْعِيْنَ
80	ثَمَانُوْنَ	ثَمَانِيْنَ
90	تِسْعُوْنَ	تِسْعِيْنَ

79:7 The Joined or Connected Numbers are as follows, (You can use the Word Counting)

NUMER عدد	MASCULINE مذكر	FEMININE مونث
21	اِحْدٰى وَعِشْرُوْنَ	اَحَدٌ وَّعِشْرُوْنَ
22	اِثْنَانِ وَعِشْرُوْنَ	اِثْنَتَانِ وَعِشْرُوْنَ
23	ثَلٰثٌ وَّعِشْرُوْنَ	ثَلٰثَةٌ وَّعِشْرُوْنَ
24	اَرْبَعٌ وَّعِشْرُوْنَ	اَرْبَعَةٌ وَّعِشْرُوْنَ
25	خَمْسٌ وَّعِشْرُوْنَ	خَمْسَةٌ وَّعِشْرُوْنَ
26	سِتٌّ وَّعِشْرُوْنَ	سِتَّةٌ وَّعِشْرُوْنَ
27	سَبْعٌ وَّعِشْرُوْنَ	سَبْعَةٌ وَّعِشْرُوْنَ

NUMBER	MASCULINE	FEMININE
عدد	مذكر	مونث

28 ثَمَانٍ وَعِشْرُوْنَ - ثَمَانِيَةٌ وَعِشْرُوْنَ

29 تِسْعٌ وَعِشْرُوْنَ - تِسْعَةٌ وَعِشْرُوْنَ

PLEASE NOTE -: In The Number of 28 Digit in Arabic ثَمَانٍ + ثَمَانِيَةٌ are used which look different as compare to other Numbers

2.: Except عقود (TENS) The Counting untill 99 is same as described ~~ave~~ above

79:8 Now we have to come back Towards ALONE Numbers

(اعدادِ مفرد)

IN ALONE Numbers, From 1 to 10. Numbers are included, But the Numbers from One Hundred 100 and one Thousand are also included. Their arabic and Their Dual تثنیہ and Plural Arabic is Same (جمع) for their Masculine and Feminine (مذکر و مونث) is same and it is described on next page.

NUMBER	MASCULINE / FEMININE
عدد	مذكر ومونث
100	مِائَةٌ / مِئَةٌ
1000	اَلْفٌ
200	مِئَتَانِ / مِائَتَانِ
2000	اَلْفَانِ / اَلْفَيْنِ
300	ثَلَاثُمِائَةٍ
3000	ثَلَاثَةُ اٰلَافٍ
400	اَرْبَعُمِائَةٍ
4000	اَرْبَعَةُ اٰلَافٍ

NUMBER	MASCULINE/ FEMININE
11000	أَحَدَ عَشَرَ أَلْفًا
12000	اِثْنَا عَشَرَ أَلْفًا

You have noted that word ثَلَاث is used for 300 in Arabic. But for 3000 ثَلَاثَة is used, Same as Word مِائَة is used in Possessive case حالتِ جر and used as Singular واحد However for 3000 in Arabic → أَلْف Diacritical case (اعراب) is of Possessive case جر which are Two Kasrah's But its Plural → آلَاف is used.

1267

The Plural of مِائَةٌ is mostly used as مِئَاتٌ which means Sound Plural and Feminine (جمع سالم ومونث)

Hower the Plural of اَلْفٌ is used as اُلُوْفٌ (many thousands)

or also used as (اُلُوْفٌ)

For Hundred Thousand (1,00,000) مِائَةُ اَلْفٍ

and for Ten Hundred thousand (10,00,000) اَلْفُ اَلْفٍ (MILLION)

OR (مِلْيُوْنَ)

and for 100,00,000

عَشَرَةُ آلَافِ الْفٍ

Which Mean Ten thousand, Thousand

or

عَشَرَةُ مَلَايِيْنَ

OR

79:9.. For unidentified (غیر معین)

Numbers from 3 to 9

Word بِضْعٌ

↘ is for Feminine (مونث)

1269

MASculine "بِضْعَة" is used. obov

Un identified (غير معين)
Number above than 10
Word نَيِّف

(نَيِّفٌ)

∴ [Both for Masculine and Feminine]

is used.

and this Word will be used After Some Tens, Hundred or Thousand

Thus THIS WORD IS NOT USED IN HOLY QURAN

79:10 Now we have learned all orignal Number (اعداد اصلی)

This is important to describe That except Compound Number (اعداد مرکب) all kinds of Numbers are declinable (معرب) in Compound Numbers for Twelve اِثْنَا or اِثْنَتَا are declineable and all remaining Numbers are Non declinable (مبنی)

79:11 Now we have to understand this issue with different examples of Arabic

NUMBER عدد

ARABIC عربی

5500 خَمْسَةُ اٰلَافٍ وَّ خَمْسُمِائَةٍ

6650 سِتَّةُ اٰلَافٍ سِتُّمِائَةٍ وَّ خَمْسُوْنَ

302 ثَلَاثُمِائَةٍ وَّ اِثْنَانِ

(FOR MASCULINE)

ثَلَاثُمِائَةٍ وَّ اِثْنَتَانِ

(FOR FEMININE)

Another Style of Writing 302

ثَلَاثُ مِئَةٍ وَّ اِثْنَانِ

ثَلَاثُ مِئَةٍ وَّ اِثْنَتَانِ

NUMBER	ARABIC
1217	اَلْفٌ وَّمِائَتَانِ وَسَبْعَةَ عَشَرَ (FOR MASCULINE)
	اَلْفٌ وَّمِائَتَانِ وَسَبْعَ عَشَرَةً (FOR FEMININE)
4036	اَرْبَعَةُ اٰلَافٍ وَّسِتَّةٌ وَّثَلَاثُوْنَ (FOR MASCULINE)
	اَرْبَعَةُ اٰلَافٍ وَّسِتٌّ وَّثَلَاثُوْنَ

You have noted That in Arabic
First we Translate thousands
Then Hundreds
Then Units
Then Tens

Mostly This order is adopted at the time of Counting Howeve against this order

We are allowed to count for Example 4036

FOR MASCULINE

بِسَتَّةٌ وَّ ثَلَاثُون وَ

اَرْبَعَةُ اٰلَاف

EXERCISE NO: 75 'A'

رقم التمرين ٧٥ (الف)

Write the counting of rom

81 to 99

(Eighty one) (Ninety nine)

EXERCISE NO: 75 'B'

رقم التمرين ٧٥ 'ب'

Write in Arabic Masculine and for Feminine of following Numbers

7310	1405	2180
615	943	8765

EXERCISE NO 75 'C'

رقم التمرين ٧٥. ج

Write following Numbers in English.

ثَمَانِيَةُ اَلَافٍ وَّ مِائَةٌ

تِسْعُمِائَةٍ وَّ عَشَرَةٌ

تِسْعَةُ اَلَافٍ وَّ تِسْعُمِائَةٍ وَتِسْعُوْنَ

اَلْفَانِ وَمِائَتَانِ وَاثْنَا عَشَرَ

خَمْسُمِائَةٍ وَّ اَرْبَعٌ

ثَلٰثَةُ اَلَافٍ وَّ سِتٌّ وَّ سَبْعُوْنَ

2/10/21 1276

NOUNS OF NUMBERS B

اسماء العدد جزب

79:1 We have already Studied in Last Lesson that the Numbers which are used to show the RATIO PROPORTION (تناسب) of Things are called

FRACTIONAL NUMBERS

اعدادِ کسری

OR

کسور

(FRACTIONS)

Arabic of Fraction Half is "نصف" (NISF)

And all remaining Fractional Numbers are formatted on the Pattern (وزن) of فُعْلٌ OR فُعُلٌ

From the origenal Number (عددِ اصلی)

FOR EXAMPLE_:

NUMBER	ARABIC عربی	TRANSLATION ترجمہ
عدد		
1/3	ثُلُثٌ OR ثُلُثٌ	Third
1/4	رُبُعٌ OR رُبُعٌ	Fourth
1/5	خُمُسٌ OR خُمُسٌ	Fifth
1/6	سُدُسٌ OR سُدُسٌ	Sixth
1/7	سُبُعٌ OR سُبُعٌ	Seventh
1/8	ثُمُنٌ OR ثُمُنٌ	Eighth
1/9	تُسُعٌ OR تُسُعٌ	Ninth
1/10	عُشُرٌ OR عُشُرٌ	Tenth

The Pluval of all above Numbers are formatted on the pattern of أَفْعَالٌ

ARABIC MUST BE WRITTEN OR READ FROM RIGHT TO LEFT, LIKE FIRST ثُلُثٌ YOU READ ثُلُثٌ Then

FOR EXAMPLE -: The Plural of ثُلُثٌ is اَثْلَاثٌ

The Plural of رُبُعٌ is اَرْبَاعٌ

There is no difference of Masculine or femenine تذکیر و تانیث in Fractional Numbers Those ave Same For any gender

79:2 Except the Enamples as describe above عَشَرٌ or Less than Fraction ave formated in a very Special way which can be understandable

as under

NUMBER	ARABIC
عدد	عربی
3/4	
Three Fourth	ثَلٰثَةُ اَرْبَاعٍ
6/7	
Six Seventh	سِتَّةُ اَسْبَاعٍ
4/9	
Four Ninth	اَرْبَعَةُ اَتْسَاعٍ
7/10	
Seven Tenth	سَبْعَةُ اَعْشَارٍ

The avabic of 2/3 is used as

ثُلُثَانِ

1280

The Fractional Number more than عَشَرَة can be formatted as below

4/11 أَرْبَعَةٌ مِنْ أَحَدَ عَشَرَ

11/20 أَحَدَ عَشَرَ مِنْ عِشْرِيْنَ

OR

أَحَدَ عَشَرَ عَلَى عِشْرِيْنَ

79:3 Two Two, Three Three

The method of formation of Two Two, Three Three, is that, fomat them on the Pattern of

(وزن) مَفْعَلُ

OR

فُعَالُ

NUMBER	ARABIC
عدد	عربی
Two Two	مُثَنّٰی - مَثْنٰی
Three Three	ثُلَاثُ
Four Four	رُبَاعُ

For one one Mostly Two Words are used

فُرَادٰی OR فُرَادُ

:- VOCABULARY -:

كلمات

تَرَكَ (ن) تَرْكًا وَتِرْكَانًا

LEAVING SOME THING.

خَلَقَ (ن) خَلْقًا وَخَلْقَةً

To Create

طَابَ (ض) طِيبًا، طَابًا

To be Looking good

(OR) Looking good

جَاءَ (ض) مَجِيئًا

To Come

نَكَحَ (ف، ض) نِكَاحًا وَنِكًى

To be Marry

مَرَّةً

one time

EXERCISE NO 76

رقیم التمرین ۷۶

Translate following verses of Holy Quran by pointing the Fractional Numbers (اعدادِ کسری)

① فَلَهُنَّ ثُلُثَا مَا تَرَكَ

② فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ

③ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ

④ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

⑤ لَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ
أَوَّلَ مَرَّةٍ

⑥ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ
مِمَّا تَرَكْنَ

⑦ فَانْكِحُوا مَا طَابَ لَكُمْ
مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ

⑧ قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ
أَنْ تَقُومُوا لِلَّهِ مَثْنَىٰ
وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا

6-10-21 (Cleakheaton) 1285

NOUNS NUMBERS _ 3

اسماء العدد جزثالث

80:1 _: You have already studied in paragraph No. 79:1 that for showing order (ترتیب) of things or the grade (مرتبہ) of things,

عدد وصفی — عددِ ترتیبی

ATTRIBUTE NUMBER — ORDER NUMBER

From 2 to 10 order Numbers are formatted on the pattern of اَلْفَاعِلُ (مونث) and its femenine will be formatted on the Pattern of اَلْفَاعِلَةُ However for 1 and its Feminine (مونث) order Number is bit different as compare to the Rule above described.

Let we understand the Arabic of ORDER Number

NUMBER	MASCULINE	FEMININE
عدد	مذكر	مونث
FIRST	اَلْأُولَى	اَلْأَوَّلُ
SECOND	اَلثَّانِيَةُ	اَلثَّانِي
THIRD	اَلثَّالِثَةُ	اَلثَّالِثُ
FOURTH	اَلرَّابِعَةُ	اَلرَّابِعُ
FIFTH	اَلْخَامِسَةُ	اَلْخَامِسُ
SIXTH	اَلسَّادِسَةُ	اَلسَّادِسُ
SEVENTH	اَلسَّابِعَةُ	اَلسَّابِعُ
EIGHTH	اَلثَّامِنَةُ	اَلثَّامِنُ
NINTH	اَلتَّاسِعَةُ	اَلتَّاسِعُ
TENTH	اَلْعَاشِرَةُ	اَلْعَاشِرُ

81:2 From Eleven 11 to 21 order Numbers are used as under.

NUMBER	MASCULINE	FEMININE
عدد	مذكر	مونث
ELeventh	اَلْحَادِي عَشَرَ	اَلْحَادِيَةَ عَشَرَةَ
Twelefth	اَلثَّانِي عَشَرَ	اَلثَّانِيَةَ عَشَرَةَ
Nineteenth	اَلتَّاسِعَ عَشَرَ	اَلتَّاسِعَةَ عَشَرَةَ

81:3 All Tenths عقود, (Hundred)

مِئَةٌ one Hundred

اَلْفٌ one thousand

are also used in same formation as Order Numbers But mostly an اَلْ is added before them

عدد ترتيبي

معرف بالام

NUMBER	ARABIC
عدد	عربی
Twentieth	اَلْعِشْرُوْنَ
Twenty oneth (FOR MASCUILINE)	اَلْحَادِيْ وَالْعِشْرُوْنَ
Fourty oneth For Feminine	اَلْحَادِيَةُ وَالْاَرْبَعُوْنَ

EXERCISE NO 78

رقم التمرين ٧٨

① سَيَقُولُونَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ

② وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ

③ وَيَقُولُونَ سَبْعَةٌ وَّثَامِنُهُمْ كَلْبُهُمْ

④ مَا يَكُونُ مِنْ نَّجْوٰى ثَلٰثَةٍ إِلَّا هُوَ
رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ

⑤ أَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى
وَمَنٰوةَ الثَّالِثَةَ الْأُخْرٰى

⑤ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ
اللَّهَ ثَالِثُ ثَلَاثَةٍ

⑥ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ
فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ

(فَعَزَّزْنَا)

8/10/21 1291

:- NUMERICAL COMPOUNDS

مرکب عددی

82:1 The collection (مجموعہ) of Nouns Number (اسم العدد) and Numbered (معدود) is called Numerical Compound It is also called (مرکب عددی)

NUMERAL COMPOUND

NUMBERED (معدود) - It is "Whose" Number, (تعداد) a Noun order (ترتیب) or attribute ie (وصف) is being described

تعداد
وصف
ترتیب

FOR Example we said "FOUR BOOKS"

Here FOUR is اسم العدد and Books are معدود

There are different Rules for the formation of Numeral Compounds of different Noun Number (معدود). Before we have to study The Rules of formation we have to understand following matters.

1-: In the formation of مرکب عددی mostly Number is Existed First and Numbered (معدود) is after it Except for Number 1 and Number 2.

2. There is a Compatibility (مطابقت) between عدد & معدود relevant to Masculine and Feminine مذکر و مونث which means if Numbered (معدود) is Masculine (مذکر) Then Noun of Number اسم العدد will also be Masculine if Numbered (معدود) is Feminine (مونث) Then Noun Number (اسم العدد) will also be Feminine مونث

NOTE:- Please Note Tens عقود one Hundred, one thousand and their Dual تثنیہ and Plural جمع & Masculine مذکر and feminine مونث are used Same for the Numbered (معدود)

3.: Numbered (معدود) is Mostly used as Common N.

(استعمال معدود بصورت نکرہ)

Let we understand the Method of formation of Numeral Compound with an order.

Or

We can say Let we understand the rules of formation of Numeral Compound orderly.

82:2 Rule for 1 and 2 Numbers

for 1 and 2 Numbered (معدود) is Formatted First and Number 1 and 2 are written after it. And Same as adjectival Compound (مرکب توصیفی)

There is a must compatibility (مطابقت) between Number (عدد) and Numbered (معدود)

For Example

مرکب عددی

ONE PEN عربی قَلَمٌ وَاحِدٌ

For Masculine

مذکر

ONE Word قَلَمَةٌ وَّحِدَاةٌ

For Feminine

مونث

Two books كِتَابَانِ اِثْنَانِ

MASCULINE

مذکر

Two female Teachers مُعَلِّمَتَانِ اِثْنَتَانِ

FEMININE

مونث

82:3 RULES FOR 3 TO 10

Formation of Numeral compound from 3 to 10 Number is based upon Possessive Compound مرکب اضافی

Noun Number (اسم العدد) will be Light (خفیف) Like Possessed مضاف and Numbered (معدود) will be Plural and in Possessive Case (حالة جر) like Possesser (مضاف الیہ)

For EXAMPLE

NUMERAL COMPOUND (مرکب عددی)	ARABIC (عربی)
FOUR PENS MASCUILINE (مذکر)	أَرْبَعَةُ أَقْلَامٍ
FIVE CAMELS FEMININE مونث	خَمْسُ نَاقَاتٍ

82:4

RULES FOR 11 TO 99

From 11 Eleven to Ninetynine 99
for Numeral compounds "Numbered"
(معدود)
will be Singular واحد and
Accusative (منصوب).
For Example

NUMERAL COMPOUND مركب عددی	ARABIC عربی
ELeven Stars FOR MASCULINE	أَحَدَ عَشَرَ كَوْكَبًا
Fourty Six Mosques FOR MASCULINE	سِتَّةٌ وَّأَرْبَعُوْنَ مَسْجِدًا
Eighty Three Gardens FOR FEMININE	ثَلٰثٌ وَّثَمَانُوْنَ حَدِيْقَةً
Fifty Nights	خَمْسُوْنَ لَيْلَةً

82:5 RULES FOR 100 & 1000
(NUMERAL COMPOUNDS)

The rules for one hundred & one thousand For their Dual and plural numeral Compounds.

"The Numeral Compound for Dual and plural of one hundred and one thousand is formatted on the bases of Possessive Compound (مرکب اضافی)

العدد (Number) will be light like Possessed مضاف (خفیف) and Numbered (معدود) will be Singular واحد and in Possessive case (حالتِ جر) Like Possessive (مضاف الیہ)

one hundred boys	مِائَةُ وَلَدٍ
one thousand Girls	اَلْفُ بِنْتٍ
Two hundred Towns	مِئَتَا قَرْيَةٍ
Two thousand Chairs	اَلْفَا كُرْسِيٍّ

Three hundred camels ثَلَاثَ مِائَةِ جَمَل

Four thousand angels اَرْبَعَةُ اٰلَافِ مَلَكٍ

IN The Ayat No: 25 of
Soorah - KAHAF
(سورہ الکھف)

وَلَبِثُوْا فِيْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ

in above Ayah Mubarakah
ثَلٰثَ مِائَةٍ سِنِيْنَ is Not Formatted
as Possessed مضاف and
Numbered معدود is Formatted
Plural.

PLEASE NOTE THIS IS AN
EXCEPTION (استثناء)
FROM THE RULE

82:6 As we have already described that Numbered معدود is used in the form of Common (نکرہ)

However it can also be formatted as Proper with Laam (معرف باللام)

But in this situation it will be Plural جمع or Plural Noun اسم جمع and word مِنْ is used before it

For Example عِشْرُوْنَ رَجُلًا

Can also be Written as عِشْرُوْنَ مِنَ الرِّجَالِ

82:7 Except 1 or 2 numbers
for all other Numbers
Will be formatted after

However Some times
Can be formatted before

In this Situation There will be
a Style of Exnegaration is Produced.

(أَسْلُوبُ مُبَالِغَة)

For Example

اَلسَّمٰوٰتُ السَّبْعُ

SEVEN HEAVENS OF SEVEN

82:٨ The Non Specified

Numbers from (غير معين)

3 to 9, Their Numeral Compound
Will be formatted Same as
from 3 to 10 Numbers

For Example

Few male children and few female children

بِضْعَةُ أَطْفَالٍ وَّبِضْعُ طِفْلَاتٍ

82:9 The Numbered (معدود) which is existed after many Numbers (عدد). It will be effected by Last Number

for Example Translation of 1936 Years

One thousand nine hundred and Thirty Six, will be written as (years)

أَلْفٌ وَّتِسْعُمِائَةٍ وَّسِتٌّ وَّ ثَلَاثُوْنَ سَنَةً

Here سَنَةً is effected by ثَلَاثُوْنَ That's why سَنَةً is Singular واحد and Accusative منصوب

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The Arabic of 1936 years can also be as below

سِتٌّ وَّثَلَاثُوْنَ وَتِسْعُمِائَةٍ وَّ اَلْفُ سَنَةٍ

Here سَنَةٍ is Genetive مجرور

Because of word اَلْفٌ

VOCABULARY

كلمات

(رب ص) رَبَضَ ①

رَبَضَ (ن) رَبْضًا

To wait OR
To be on the Look out for

تفعّل :- To wait

② ص و ر : صار (ن) صَوْرًا

Making a voice /

To Bow OR
To Familrar

③ س ي ح - ساح (ض) سَيْحًا
سَيَاحَة

Touring the cities and Places

④ ر ء ى : رأى (ف) رَأْيًا

To See رُؤْيَة

To watch (Normally used for Dreams)

⑤ س خ ر سَخِرَ (س) سَخَرًا - سَخَّرَ

Making a Joke of Somebody

تفعيل :-

To overcome Somebody

To conquer Somebody / Someplace

This word is also used to show Taking over Something in Arabic we can say غلبة or to مَغْلُوب on patteren of (مفعول)

⑥ ا ج ر : أَجَرَ (ن) أَجْرًا

إِجَارَةٌ - To give reward

To give wage of Hard work

Working for somebody

⑦ ف ص ل : فَصَلَ (ض) فَصْلًا

To make Separate Something from Something

To wean (a child) - تفاعل

⑧ ت م م : تَمَّمَ (ض) تَمَامًا

To be completed
To Complete Something

افعال :-

⑨ ذ ر ع : ذَرَعَ (ف)

The Part of Arm from the Elbow to the Tip of middle finger

ذَرْعًا : Measuring with زِرَاع

The Part of arm from the elbow to the Tip of middle finger.

اَلذِّرَاعُ - Breadth of Hand

⑩ س ل ك : سَلَكَ (ن) سَلْكًا

سُلُوْكًا - inserting Something

or

Inserting Something in Something

⑪ ن ب ت : نَبَتَ نَبْتًا ـ نَبَاتًا

Growing a plant

A Place abounding in Verdure, a meadow, or a Lawn

To Cause to Grow

افعال

⑫ ج ل د : جَلَدَ (ض) جَلْدٌ

Whip / Lash.

To Whip جَلْدَةٌ

To Lash

⑬ ل ب ث : لَبِثَ (س) لُبْثًا

To Stay in Someplace

To Live in Someplace

⑭ ع ر ج عَرَجَ (ف-ن) عُرُوجًا

مَعْرَجًا

(TO ASCEND)

⑮ نَعْجَةٌ

SHEEP

OR a special type of Sheep with a fatty tail.

EXERCISE NO 78

رقم التمرين ٧٨.

Translate following Ayats OF HOLY QURAN.

① إِنَّمَا إِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ

② فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ

③ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ

④ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ
شَهٰدٰتٍ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ
الصّٰدِقِيْنَ ۝ وَالْخَامِسَةُ اَنَّ
لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ
مِنَ الْكٰذِبِيْنَ ۝ (سورة النور-٨،٧)

⑤ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
فِيْ سِتَّةِ اَيَّامٍ (هود-٧)

⑥ وَقَالَ الْمَلِكُ اِنِّيْٓ اَرٰى
سَبْعَ بَقَرٰتٍ سِمَانٍ
(یوسف-٤٣)

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⑦ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ (المومنون-١٧)

⑧ لَهَا سَبْعَةُ اَبْوَابٍ (الحجر-44)

⑨ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَّثَمٰنِيَةَ اَيَّامٍ (الحاقة-٧)

⑮ اَنْ تَاْجُرَنِيْ ثَمٰنِيَ خ (القصص-27)

(11) اِنِّیْ رَاَیْتُ اَحَدَ عَشَرَ کَوْکَبًا
(یوسف - ۴)

(12) اِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ
اثْنَا عَشَرَ شَهْرًا
(التوبة - 36)

(13) فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشَرَ شَهْرًا
(التوبة - ۶۰)

(14) وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا
(الاحقاف : 15)

(15) وَوٰعَدْنَا مُوْسٰی ثَلٰثِیْنَ
لَیْلَةً وَّاَتْمَمْنٰهَا بِعَشْرٍ فَتَمَّ
مِیْقَاتُ رَبِّهٖۤ اَرْبَعِیْنَ لَیْلَةً
(الاعراف - 142)

(16) فَمَنْ ثَمَّ يَشْتَطِحْ فَاطْعَامُ
سِتِّيْنَ مِسْكِيْنًا

(17) اَنْ تَسْتَغْفِرَ لَهُمْ سَبْعِيْنَ
مَرَّةً فَلَنْ يَغْفِرَ اللّٰهُ لَهُمْ

(18) ثُمَّ فِيْ سِلْسِلَةٍ ذَرْعُهَا
سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ

(19) اِنَّ هٰذَا اَخِيْ لَهٗ تِسْعٌ
وَّتِسْعُوْنَ نَعْجَةً وَّلِيَ
نَعْجَةٌ وَّاحِدَةٌ

[Page No 1312, & 1313 are not written]

(20) لِمَثَلِ حَبَّةٍ اَنْبَتَتْ
سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْبُلَةٍ مِّائَةُ
حَبَّةٍ

(21) اَلزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا
كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ

(22) لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ
اَلْفِ شَهْرٍ

(23) اِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ
اَلَنْ يَّكْفِيَكُمْ اَنْ يُّمِدَّكُمْ

(24) رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ
الْمَلٰٓئِكَةِ مُنْزَلِيْنَ

(25) تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ
اِلَيْهِ فِيْ يَوْمٍ كَانَ
مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ
سَنَةٍ

(26) اِنَّ اِلٰهَكُمْ اِلٰهٌ وَّاحِدٌ

(27) يَنْكِحُ بِالْفِهْمِ اَرْبَعَةً
اَشْهُرٍ وَّعَشْرًا

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(28) ثُمَّ اسْتَوٰى اِلَى السَّمَآءِ

فَسَوّٰهُنَّ سَبْعَ سَمٰوٰتٍ

(29) وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰهَا

(30) وَاَنْزَلَ لَكُمْ مِّنَ الْاَنْعَامِ

ثَمٰنِيَةَ اَزْوَاجٍ

(31) وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيَاتٍ

(32) حَتّٰى اِذَا بَلَغَ اَشُدَّهٗ وَبَلَغَ

اَرْبَعِيْنَ سَنَةً

(33) فَلَبِثَ فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا

خَمْسِيْنَ عَامًا

11-10-21 1317

LESSON OF LESSONS

سبق الاسباق

83:1 With the very very Special help, blessing, Mercy Kindness of ALLAH سبحانہ وتعالیٰ. You have completed the four parts of Asan Arabic Grammar (This name was given in the book Later when Four books were published as I remind the past) (This Journey was started in 1989/90 many matters are related with my memory if I mistakes. I pray to ALLAH ﷻ forgiveness and Mercy.

ALLah be Praised blessed you at what level and grades, you can't Imagine or estimate in this Life, There is not any possibility. The reality of This fact will be revealed only in the Day of Judgement, on all those People who understand it and those People who can't understand it.. So Howmuch Thankfull we are, As Less as we thank.

This Thanks will be by Saying

قولاً

as well as by practice عملاً

Now this is obligatory for you

That you have to Look after

this blessing. Don't waist it

and To accomplish its RIGHT

The methodology of accomplishment

of its RIGHT will be discussed

Later. First of all we have

to clarify many matters in our

mind

83:2 HOLY PROPHET

اَللّٰهُمَّ صَلِّ عَلٰى حَبِيْبِكَ

وَسَيِّدِنَا مُحَمَّدٍ وَّعَلٰى آلِهٖ

وَبَارِكْ وَسَلِّمْ لِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ

Said, Considering Yourpself
a Nobel minded or a great
a Sensible Personality is
a great disast rous for the
Knowledge. Certainly ALLAH
be praised has chosen you
for the Knowledge of that Language
in which he Revealed
His Holy WORDS. This is
a great blessing. But on this
bases You need not to Consider
other People at lower level.
Who has no Knowledge of
Arabic. This will be an
ingratitude "کفران"
It may be possible that
Those people will also be blessed
by this Knowledge (عربی. قرآن فہمی)

and they will be more Compe-
tent than You.
Thats Why Please Save Yourself
from this disgst rous mistake
and do not be Proud.
83:3 Now a days Sciensists
acknoledged that As much as
the Seek the Kronledge of this
Universe. as much Limits of
their ignorance is increased.
Please note this is the Same
Case with the Kronledge of
Arabic Language. The
Main Cause for this is
That every field/corner of
This Language is disciplined by
a Rule. Far Limit انتہا
is that Exceptions are
mostly regulated by few Rules

The used words against the Rules are negligible, as compare to other Languages. Please Point this matter in your mind (To instill) That you have Just absorb a very Little part from the ocean of Arabic Whatever you have learned A greatest Part of Knowledge is Still to Seek.

(I Tried few extra issues and points added for Example Complete صرفِ صغیر)

I realised that many many things are Left and Hurrily passed and Student is Still thirsty to Grasp the Issues).

83:4 Please note all words of Arabic are not used in Holy Quran. Thats why for initial understanding of Holy Quran, It is not important to understand all Parts of Arabic Grammar. However few Parts. Learning Can also be benefical for understanding of Holy Quran With above reference Please Now understand that in those Arabic Grammar notes, few relevant Parts of Arabic Grammar were Intentionally Left (they are not discussed.) Main Cause of that missing as below. To save the Student from obstruse details مغلق تفصیلات, first

First of all prepare the mind of students for INITIAL UNDERSTANDING OF HOLY QURAN

(ابتداءِ فہم القرآن)

Then with more Learning and Teaching The ways of ISLamic Knowledge will be more easy and spacious and Frank. INShallah.

Another Cause for Limiting the Arabic Grammar Course is that Now after Those Four Parts NOW the Student is NOW in Such Stage That He/She need not any Lessons or Exercises for the understanding

For more Rules of Arabic
However Now, if any new
Rule is revealed to you. Now
You can easily understand
and impress on to your mind
This Exercise will be very very
beneficial if it will be
related with Holy Quran.

83:4 For the accomplishment
of the Right, what you have
Learned untill Now, and for
more Learning. First compulsory
Step is that, increase your
Time of Reciting of Holy Quran
If You increase this time and
Love Holy Quran

HOLY QURAN WILL
POSSESS YOU

and it will be a greatest Spritual blessing of ALLAH BE PRAISED.

You can Possible This by neglecting un-necessary Tasks..

Dishnibute The recieting of Holy Quran in Two Parts. one for the Normal Reciting (and Try to Stant Hifz as can be Possible) and Remaining Part will be for the understanding of Holy Quran, For this Purpose You need a dictionary Best Arabic English.

English. Arab Dictionaries are as under

① Arabic_English Dictionary of Quranic usage By ELSaid M. Badawi and Muhammad Abdel Haleem.

This can be Possible by neglecting un-necessary Tasks.

(2) Arabic English Dictionary for Advanced Learner
By J. G. HAVA الفرائد الدرية

(3): Arabic English Dictionary
By HANS WEHR
Edited By J. M. COWAN

(4): Students Dictionary
Arabic English
English Arabic
By Abed-AL-Hafiz BAYDOUN
(above 3 are in my use)

(5): Arabic English LEXICON
COMPILED BY Edward william Lane

(6) As soon as Arabic Level improved (#1) Then → ALMUNJID Arabic-English المنجد
IF Possible Learn URDU As well

86:3 At the time of Study Holy Quran. Concentrate Your mind on the formations of Words Then decide what is

Root مادہ
Category باب
Person صیغہ
Kind of Noun or Verb اقسام اسم و فعل

(#1) Those are IF Possible Extra → Try to Learn URDU ← مصباح اللغات، مفردات القرآن

A LOT OF ISLAMIC KNOWLEDGE IS AVAILABLE IN URDU AS WELL

Then check the Diacritical case

(اعرابی حالۃ)

and what is the cause of This Diacritical case.

If You Can't understand the meaning of Word Then check in the dictionary

Then Concentrate Your mind on the formation of Sentence, then decide the Relevants of

(SUBJECT) مبتدا

PREDICATE OR VERB خبر او فعل

(SUBJECT) فاعل

(OBJECT) مفعول

(This is related with ترکیب نحوی which we missed But Now it is required. I Shall Try to discuss (ترکیب نحوی) Later)

Then Try to understand the Translation of AYAT of HOLY QURAN, if You still Can't understand Then Check in a Translations of the Scholar of Your own Choice and Maslak

I Personally Prefer PICKTHALL
IRFAN-UL-QURAN
KANZUL-EEMAN

It was not Word to Word Translation But Reflect the Understanding of Translator. (ترجمانیہ)

IF You Just Study one Parah of HOLY Quran with This Technique, INShallah You Can achieve the ability that You Can understand of HOLY QURAN By Listening or Reading/Recieting

if there will be any Hinderance (mostly) which means ↑ You don't Know The meaning or Sence of That word. So a very good Dictionary must be required to understand the HoLy Quran. 83:7 Now we have to understand Transparently this matter that old Schdars of Indian Subcontinent including Pakistan, India, Bangladesh and Srilanka, Their Translations are for General Public. They Translated by Considering that Reader does not understand the Arabic Grammar, So they ignored the specific details or Arabic language and just concentrate to Explain The meaning and General understanding

of the Ayats of HOLY QURAN

Now you have to be carefull about critising the Translations of Elder Scholars of Indian Sub-Continent. You are Just a beginner with a very limited Knowledge of Arabic.

(Please note the Arabic People need not any translations of HOLY QURAN.)

IF You Still try to critcrse The Translations of ELders. Then you must infected with Spritual disease. and instead of gaining knowledge and grades You may Lost Your academic initial Level of Arabic Grammar.

If You Still can't understand From Translations then Just think your knowledge is Limited, As soon as Your knowledge will increase You will Stant to understand the explanations of Elders Translations and commentaries.

ترجمہ و تفاسیر

1331

ALLAH تعالیٰ bless all of us to be thankful for all the blessing, he awarded all of us. We all need to submit ourselves to the will of ALLAH تعالیٰ

11-10-2021 Yesterday I got my project file

Today I got this project file shorted in 1-1-1999. at last

Names of my Arabic Teachers

① حافظ جمال دین مرحوم

② مولانا عبدالرحمٰن چغتائی مرحوم

③ ماسٹر فضل الٰہی مرحوم (عربی فاضل)

22 Years 9 months and 12 days.

③ Missing Topics

④ Spoken Arabic

Please pray For the Civil Engineer and (his teachers) Who gave me those Arabic Notes in 1989/1990. I am Planning to add 4 more books/ 1 Characteristics of Categories ② Syntactic Analysis ③ ترجمہ